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Two Hundred

OUTLINES OF SERMONS,

TOGETHER WITH

Definite and Explicit Rules

FOR

SERMONIZING.

On as logical and systematic a plan as can well be devised.

These Sketches of Outlines all Made in Strict Conformity to the Rules Given.

By H. M. RICHARDSON, D. D.,

Author of "Sermons and Sermon Outlines."

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PREFACE.

PREFACE.

In the close observance, and faithful use, of the rules of sermonizing given in this book, aided by the 200 illustrations of these rules, the young minister, or student, will find the very best means of cultivating that "tact," as Dr. Shedd calls it, "which is needed in the preacher, to discover the hidden significance of Scripture." The faithful study of these rules, and examples, will stimulate thought in young ministers, and help them to form habits of concentration, and cultivate their powers of analytical exposition of Scripture.

If they will observe closely, they will see that it is not mere surface work, to get the meaning that lies concealed, in most texts of Scripture; that there is a hidden truth, under the surface, that is more important and far reaching than the truth that seems to be right in sight. To illustrate what I mean, take the familiar text in Luke 19: 10, "For the Son of man is come to seek

and to save that which was lost." A surface sermon would probably tell by how many ways, and by how many instrumentalities, Christ is now seeking sinners: by His ministers, and His providences, and warnings. And many good things of this kind might be, and have been, said from this text. But a little deeper thought, and more severe study, would discover a great truth under the surface of these words, and suggest an important theme, viz., that the mission of Christ to earth is indicative of the fearfulness of the sinner's condition; that a condition which can derive help from none but such a Being, must be desperate indeed; especially is this evident, when it required the substitution of Himself, in the suffering of an ignominious death to accomplish it, and when in addition to all He suffered and did, it requires the new creating energy of the Holy Ghost, to effect the rescue.

A faithful study of these rules, and outlines, with this end in view, cannot fail to tend to form habits of patient and profitable investigation and research, and then in addition to this, such study of these outlines will greatly increase any minister's knowledge of the teachings of God's word. They are full of Bible truth, and that truth presented in a logical and instructive form.

And then, as to the style of sermonizing, there is no better method, to say the least, than the method, here emphasized, and illustrated. There is a great deal too much of the "much

every way" style of preaching. A young man once said to his pastor in the presence of one of the deacons of the church, "Pastor, if you will take a text, and stick to it all the way through the sermon, I will give you ten dollars, and I will put the money in the hands of the deacon here, and he may give it to you, if you do this." "Agreed," said the pastor, "I will do it next Sunday." So on the next Sabbath he took for his text the words in Romans, third chapter and second verse, "much every way," and preached as usually. After church the deacon said to the young man, "Well, you have lost your money; it belongs to the Elder, for he certainly stuck to his text this time."

There is many a pastor who preaches in the same way, and who gets more than ten dollars for each of his sermons, while the hearers get nothing but "much every way."

As a rule, in each sermon the preacher should have just one great truth which he seeks to impress upon his hearers, one thing which he desires to fasten in their memories and consciences; so that with reference to that sermon, he could say with the apostle, "this one thing I do." For example, if he had the text of Paul, Phil. 3: 7, "What things were gain to me, those I counted loss for Christ." he could do nothing in his whole life more important than to compel his hearers to believe that "Christ is the soul's permanent wealth, for which it is gain to sacrifice every thing else."

It is my hope that many young preachers will study the method and examples here presented, to the cultivation of their "tact" in discovering the hidden meaning of Scripture, and to the correcting of the loose and careless style of preaching that comes without cultivation, to those especially who are so unfortunate as to be too fluent. According to my observation, it is a calamity to a church to have a pastor who is so fluent as to feel he needs no time for the preparation of his sermons, and no need of system in their construction or delivery. Such a church is liable to be starved for want of gospel food, and sound, nourishing, doctrinal instruction.

THE AUTHOR.

Rules For Sermonizing.

RULES FOR SERMONIZING.

First.—Ascertain, and state clearly and concisely, the real meaning of the text, as gathered from the context, and from the meaning of the words of the text.

Second.—Then see what distinct proposition, doctrine, or theme, may be legitimately drawn from the text, which you wish to dwell upon and enforce. Sometimes more than one such proposition is fairly deducible from the text. But choose one and then illustrate or prove the truth of this theme by two or more other distinct statements or propositions, your aim being all the time to enforce and make obvious the truth of your theme.

Third.—Then deduce practical inferences or considerations that legitimately follow from the truth of the theme.

Outlines of Sermons.

OUTLINES OF SERMONS.

I.

"In the mount of the Lord it shall be seen."—Genesis xxii : 14.

THEME.—The mountain of absolute faith is the place where divine interposition is ever recognized.

I. There only is divine interposition promised. None of them that trust in Him shall be desolate. Cast thy care upon the Lord, He careth for you.

II. There only are we prepared to appreciate or improve the divine interposition. God will not divide His glory.

III. There only can the people of God record Jehovah-jireh for the encouragment of others, as it is in the mountain of the Lord, it is seen to this day.

REMARKS.

1. When all that we have is ready for God's altar, then only is Jehovah-jireh our available

portion. To know it, sometimes Isaac must be bound and the knife drawn.

2. There is but one thing which the providence of God may not require us to relinquish, and that is integrity to God—that never. We must learn to have our joy in God, independent of contingencies.

3. There is a crisis before the sinner, but it will be the place of forfeiture, not of sacrifice, of dismay, not of trust, and of despair, not relief or divine interposition.

II.

"And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—Exodus iii:5.

THEME.—The place of the manifestation of the divine presence is sacred, and demands the all-pervading reverence of the soul.

I. The awful majesty of the divine presence demands a reverence profound and entire, involving all our faculties.

II. His Omniscience.—The presence of an eye that pierces all covering forbids concealment, and demands the removal of all disguises, all artificial ornaments of the soul.

III. The recognition of divine efficiency alone demands our profound waiting for his direction and equipment.

REMARKS.

1. The words of his servants at a time like this should be few, solemn and tender. In such a presence boisterous display or levity of speech, how dreadful!

2. In such a place God shows His face as to Moses hid in the cleft of the rock, that trembling souls may approach. He burns in the bush, but his mildness does not consume it. God in Christ is approachable—awful but gentle.

III.

"In all places where I record my name, I will come unto thee and I will bless thee."—Exodus xx:24.

THEME.—A consecrated and divinely accepted place of worship is one of the richest privileges of grace.

I. The divine prescription of such a place:

1. A place divested of the adornments of pride, or incentives to idolatry.

2. Of simple convenience. Whether of stone or of earth, convenience was the end.

3. Where come the people of God and the sacrifice.

II. What may there be expected:

1. The presence of the infinite God. "I will come unto thee."

2. The paternal recognition of themselves and their service. "I will bless you."

3. All needed supplies of grace. "I will bless you."

4. Spiritual increase of graces and numbers. "I will bless you."

REMARKS.

1. To those who have erected this place of worship it is a joyful remuneration for their toil and sacrifice.

2. It opens golden opportunities for those who are lost in sin, and need the gospel of Christ.

3. It opens a glorious work and a glorious prospect to the disciples of Christ.

IV.

"I am the Lord."—Leviticus xxii: 31.

THEME.—The authority of God is the supreme and sufficient motive to obedience.

I. This will appear if we realize the majesty of Him who commands.

II. This will appear if we notice the rights of Him who commands.

III. This will appear if we notice the benignant wisdom of Him who commands.

IV. This will appear if we notice the governmental responsibilities of Him who commands.

REMARKS.

1. The only wise utilitarian is he who relies

upon the wisdom of God and His directions as the only way in which his own best good can be secured. God's commandments are life.

2. If the inquiry were universal among Christians, "What does God require?" instead of, "What will afford the most comfort and benefit?" the unity of Bible teaching would soon result in the unity of faith.

3. A world's revolt, if persisted in, will be a world's doom. How strange that men wise for this world should ignore this surpassing motive, "I am the Lord." As it rings out from Sinai's mount, it should break their slumbers.

V.

"But as for me and my house, we will serve the Lord." Josh. xxiv: 15.

THEME.—The obligations of the divine service are individual and independent.

I. Obligation is bounded by or limited to power, and power moral is limited to self. Over the moral faculty of others, one has no power.

II. His obligations to social duties are still personal. In case of social obstruction he finds shelter from guilt in his individuality.

III. All guilt and punishment are individual in the divine economy. "The soul that sinneth, it shall die." Faith and justification are individual and solitary.

REMARKS.

1. The purpose of Joshua was appropriate and just. He did not depend upon the nation, or upon his family, for the virtuous fulfillment of his own purpose.

2. He was right in joyfully expressing the pledge of his family to the divine service.

3. What dignity and power and beauty there are in personal piety, personal fidelity to God, especially in the domestic relation. It makes to itself a hallowed circle.

4. At the commencement of this new year, how many will draw about them their individual responsibilities to the divine service? How many Joshuas are there present?

VI.

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—I Samuel xv: 22.

THEME.—Profound obedience to God is our best sacrifice, and is an indispensable and paramount grace, in His sight.

I. What is involved in obedience?

1. That we hearken, that we distinguish the voice, and understand the message.

2. It involves also the carrying out, the executing of the commands of God. Even to the minutia.

3. It is involved in the true spirit of obedi-

ence that God's authority be the controlling motive.

II. Now such obedience we say is our best sacrifice, and is a paramount grace.

1. Because such obedience harmonizes with God in carrying out His governmental arrangements. Human device, though apparently generous, only obstructs and interferes with the Divine plans.

2. It is our best sacrifice, not so much because God is benefited by our acts, but because He is pleased with the loyalty of the act itself, as the fruit of His grace. All true obedience is the fruit of God's subduing and transforming grace. Religion is not a sentiment but a *principle*, it is submission to God.

3. Obedience is our best sacrifice because it gives all the honor to God. While human device robs God of the glory and substitutes human for divine wisdom. Saul thought he could improve upon God's plan, and so spared the best of the flocks.

REMARKS.

1. Healthful piety may be known by its earnest searchings for, and conformity to, Bible truth; sinister piety by its dainty and eclectic neglect.

2. Will worship, self will, levity with the divine word and commands, will be sure to merit

the divine displeasure. Samuel's progress cannot reverse it.

VII.

"And also the Strength of Israel will not lie, nor repent."—I Samuel xv: 29.

THEME.—The certain and unfailing execution of the divine purpose insures alike the bliss of the saint, and the fearful doom of the sinner.

I. God's purposes can never change, because any circumstances which might be supposed to urge a change, were present at the formation and announcement of such purpose.

1. God's purposes, taking in, as they do, all possible contingencies, and being right, can never change without a departure from the right.

2. God's power being commensurate, His purposes can never fail.

II. God's purposes concerning the righteous and the wicked are announced with equal clearness.

1. He has said, he that believeth shall be saved; and he that believeth not, shall be damned.

2. They that are in their graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

3. These shall go away into everlasting punishment; but the righteous, into life eternal.

REMARKS.

1. The decisions of the last judgment are to be read in our present character.

2. It concerns us to know, not what our ingenuity can make out of the Bible, but what has God said.

3. To sew pillows to armholes—to turn away the wicked from repentance by promising them life, will prove a fearful experiment. If we judge ourselves, we shall not be judged.

VIII.

"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal."—I Kings xix:18.

THEME.—The sovereign grace of God is an unfailing source of consolation to the pious in the darkest hour of the world's history.

I. God is not unmindful of the personal or national affairs of men.

II. God often promotes exceptions to the darkest pictures that may surround us.

III. He opposes the energies of electing love, and redeeming power, to the dreadful current of the world's apostacy.

IV. It affords to the pious quiet direction in the path of duty, and divine deliverance in his extremities.

REMARKS.

1. Let Christians be fearless in the dis-

charge of their duty. God is their defense.

2. The mantles of ascending Elijahs have ever found Elishas on whom to rest, and ever will. God will not leave Himself without a witness.

3. How painful that wicked rulers are ever surrounded with false prophets. They love to be blinded to the cause of danger and calamities, to be found in their own wickedness. To that deception there are plenty to minister. But such moral conspiracy must reckon with God.

IX.

"The chariot of Israel and the horsemen thereof."—II Kings ii: 12.

THEME.—God's resources to meet all the necessities of His children, as indicated in the history of Elijah, are infinite.

I. To supply their natural wants. I Kings 17: 6-14.

II. His supernatural supplies, when needed. I Kings 19: 8.

III. As seen in His defense of His character before Baal. I Kings 18: 20. And of His person. II Kings 1: 10.

IV. As seen in His transaction. II Kings 2: 11.

REMARKS.

1. All the supplies of life, and comforts, are measured to Christians, with an unerring refer-

ence to their good. There is no other limitation.

2. The departure of Christians from this world is a flight, a release, not death. Moses dropped his body and went home; Elijah took his with him. The fact, not the manner of ascent to God, is what concerns us.

3. The spirit and the work of Elijah passed to Elisha in answer to prayer. The virtues of departed piety should be sought and cherished.

X.

"Thou didst well, in that it was in thine heart."—II Chronicles vi: 8.

THEME.—A hearty desire to do an act of divine service, is as accepted of God, as its complete performance.

I. If it be in the heart, its performance is certain unless prevented by unavoidable obstructions, for which the individual is not responsible.

II. If it be in the heart, it will be performed, unless God himself permits its obstruction, in which case He assumes the responsibility, and releases the purposer.

III. All that is of value to God, in any service, is involved in the filial desire of the heart to perform it. Helpers in reality, God has none.

REMARKS.

1. What an equalizer this principle is! The

poorest can do for God as much as the richest, and the weakest as much as the most mighty.

2. The service of God, and its reward, are free of attainment, yea the greatest service. Neither heaven, earth, nor hell can interdict the pious heart.

3. The failure of performance through a feigned excuse, or the performance of an act of service from sinister motives, are both valueless in the sight of God.

4. On this principle sinners are not merely responsible for what they do, but for what they purpose or desire to do. In other words, for all they would do if the desires of their hearts were never obstructed.

XI.

"He did it with all his heart, and prospered."—II Chronicles xxxi: 21.

THEME.—Whoever would prosper in the work of the Lord, must do it heartily—give it his paramount regard.

I. A hearty devotion is indispensable to such a performance of the work as to make success possible.

II. It will secure the confidence, and provoke the co-operation of others, that others seeing your good works, etc.

III. A hearty devotion will alone please God and secure His blessing upon our efforts.

REMARKS.

1. The prayers of the half-hearted and the indolent, are unavailing. God's people must work as well as beg.

2. While the social interests of the church are neglected, her social prosperity can not be expected. When the interests of the church command the sympathy, the energy, and the wealth of her members, her prosperity is certain.

3. A destructive snare to souls, and to the church of God, is found in the engrossing desire of the age for wealth and pleasure.

XII.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job i: 21.

THEME.—We should love, worship and praise God no less for the affliction dispensations of His providence than for the seemingly more gracious ones.

I. Our indebtedness of love and gratitude is for the whole piece. The warp of which is the wise purpose of God; afflictions are but a part of the filling.

II. The afflictions of the righteous reveal the sovereignty, the impartiality, and the integrity of grace. He neither loves them for their virtues, nor spares their faults for His love, nor takes them unrefined.

III. The Christian needs them. They remind

him of his Rock. They cure his idolatry of earth. They reveal to the soul its better, its full, its complete treasure in God.

REMARKS.

1. The wicked, not knowing the designs of God in afflicting His people, often take God for their enemy and misjudge their character. But God will vindicate them and silence their accusers.

2. The first effect of affliction is sometimes to make even good men write bitter things of God, but in the end to write bitter things of themselves. They reveal the deformity of self, the vanity of earth, and the glory of God.

3. If judgment begin at us,&c., I Peter 4.17. If in His chastitory visitations to His people, whom He loves, God is so terrible, what will He be to His enemies when He comes in vengeance?

XIII.

"I loathe it; I would not live alway."—Job vii: 16.

THEME.—Death is desirable to the Christian.

I. The Christian:

1. One at peace with God.

2. An heir with Christ to a heavenly inheritance.

II. To such death is desirable:

1. It brings them under the shelter of a divine vindication against the reproach of their enemies.

2. It ends their personal and fearful conflict with sin. The shout of victory is on the dying lips of piety.

3. It takes the cup mingled and bitter from his lips, to be replaced by one of unmingled bliss.

REMARKS.

1. Afflicted piety is satisfied.
2. Divine providence is justified.
3. Faith in Christ is magnified.
4. The Jesus crucified is Christ glorified.

XIV.

"Are not my days few?"—Job x: 20.

THEME.—The brevity of life is an argument modifying all the contingencies of life.

I. Are my days few, then that which can minister to my comfort or discomfort, while they last, is only of little moment.

II. Are my days few, then they should not be wasted on trifling cares, or squandered in evanescent pleasures.

III. Are my days few, then the vast interests with which they are charged, should receive my most earnest attention.

IV. Are my days few, then my years are still fewer; their flight should admonish me that my fixed state is near at hand.

REMARKS.

1. To save us, God is often under the neces-

sity of taking away objects which engross us.

2. The world's ambition is marked with folly; days which should secure infinite and eternal good, are squandered in pursuit of the pleasures of a moment.

3. Mourn the past as you may, but seize and use the present and the future as you should.

XV.

"How many are my iniquities and sins? Make me to know my transgression and my sin."—Job xiii: 23.

THEME.—An earnest investigation of our own character and prospects in relation to God and eternity, is a most imperative duty.

I. A just estimate, a correct knowledge of it, is attainable. God's Word is an available and safe standard.

II. They are questions of paramount importance. Oh, what is time to eternity, poverty to hell, or wealth to heaven?

III. They are matters for which we are responsible, and which may be modified by us.

REMARKS.

1. To stave off, to avoid this issue, to refuse it our most earnest attention, will be indicative of folly, guilt and cowardice.

2. God and His people are compelled, if they would do sinners any good, to press upon their attention most unwelcome truths.

3. If we come to the truth, we shall find it our friend, its severe and stern aspect will melt with love. But if it come to us, it will be an avenging God, a stern accuser.

XVI.

"Be wise now therefore, O ye kings: be instructed, ye judges of the earth."—Psalm ii: 10.

THEME.—Civil governments are subject to divine cognizance and bound, upon their peril, to exercise all their functions in obedience to His law.

I. Their authority is from God and is given for no partial or sinister end, but for purposes of justice. His will is the standard law of justice.

II. The rights of manhood exist in and grow out of obligations to God. If human government fails to protect these, it fails in duty; if it invades them, it wars upon God.

III. If civil government abandons the supreme reign of God, and rejects His law, as the standard of its actions, its only standard is its caprice. It is a tyrant and entitled neither to the sanction of God, nor the respect of men.

REMARKS.

1. Our nation is a government and every citizen is a member of it. When the higher law is ignored and justice abandoned for political chi-

canery, our doom is sealed and the guilt will lie at every man's door.

2. In the foundation of this government when it was laid, there were elements of unjustice admitted, which had to be, and have been, eradicated at a fearful cost. This has saved the nation from entire overthrow and destruction.

3. We have abundant reason to thank God for His forbearance and care and guiding hand in all our history.

XVII.

"What is man, that thou are mindful of him."—Psalm viii:4.

THEME.—The moral dignity and worth of man are indicated by the distinguishing attentions of Jehovah.

I. He was distinguished at creation.

1. By the special consultation of the Trinity concerning him. "Let us make man."

2. He was then stamped with the image of his maker, and so distinguished from all things else.

3. He was then distinguished by his social position. "Thou madest him to have dominion, &c."

II. By the distinguishing attentions of redemption.

1. By the price of redemption, "God so loved the world, &c."

2. By the affinities of redemption—He assumed our nature—Made man His body, his relative fulness.

3. By redemption glory—He is enthroned, crowned, exalted—God's family, visits him, &c.

REMARKS.

1. The partial distinctions of earth do not remove any from the summit level of his nature, nor break up the equality of his manhood. He who desecrates man commits sacrilege—God's image is on him, and God's rights are in him.

2. What a fearful contrast is the moral dignity of man's nature, and the moral depravity of his character.

3. This subject magnifies the gospel enterprise. Its infinite expenditures are appropriate. Souls redeemed, how precious! Lost, how fearful!

XVIII.

"The fool hath said in his heart, there is no God."—Psalm xiv: 1.

THEME.—The carnal, the unregenerate, are heart atheists

I. The carnal heart loves the creature more than the Creator, and so ignores God in His claims to their supreme affections.

II. The carnal heart enthrones self-will, and so dethrones God. It ignores God in His claims to supreme and absolute authority.

III. The carnal heart loves an unbridled course of sinful pleasure, and so it ignores God in the restraints of His moral government.

IV. The carnal heart loves impurity in its sinful career, and hence it ignores God in the terrors of His judgment.

REMARKS.

1. The power and success of heart atheism is often fearful. It blinds the intellect, suborns the judgment, and blots the eternal God from the apprehension of the moral suicide.

2. The atheism of the heart is omnipotent. The conscience and the judgment may rebel, and fret, and war, but it writes "No God" upon all the activities of life. The heart atheist is Godless.

3. The wisdom of this world is foolishness with God. Let the man of the world glory in the might of his intellectual grasp and his far seeing policy. He only is wise whose heart enthrones God, and who learns of Him.

XIX.

"Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy."—Psalm xxxiii: 18.

THEME.—The fear of the Lord is indispensable to evangelical hope.

I. Hope, without fear of the Lord, is the presumption of pride.

II. Hope, without the fear of the Lord, is in the face of promise.

III. Hope, coupled with fear, recognizes the mercy of God.

IV. Hope, with fear, pledges the veracity of God for its realization.

REMARKS.

1. He is a deceived man, whose only piety consists in hope. Such hope will end in dispair, and the sooner the better.

2. Fear without hope, is better than hope without fear. But both together perfect each other. The consolations of hope are only well enjoyed by the practically pious.

3. In another sense, the eye of the Lord is upon all, even to those that trust to lying vanities.

XX.

"In thy light shall we see light."—Psalm xxxvi: 9.

THEME.—In the light of God's Word alone is the light of hope seen by lost men.

I. In the light of God's Word alone is seen the light, the hope of immortality, the indestructibility of our own nature.

II. In the light of God's Word alone is seen the

light of divine acceptance, of pardon, and justification through the blood of the cross.

III. In the light of God's Word alone is seen the light of moral recovery by the regenerating power of the Holy Spirit.

IV. In the light of God's Word alone is seen the light of fullness through the providential care and relative fullness of God.

REMARKS.

1. The Christian has in God a fountain of life, a source of perpetual joy; outside of himself nothing in heaven, earth or hell may eclipse the light of his hope.

2. The steady and safe light of the Christian hope may well be the guide of the Christian's life.

3. The night of unbelief is a night of poverty and of hopeless despair. The light of the self-kindled fires of the sinner will end in perpetual gloom.

XXI.

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."—Psalm xxxvii: 5.

THEME.—The faithful discharge of duty is an antidote for the vexatious controversies of evil men.

I. We must assume the responsibilities of life, "thy way." The piety of the heart is promoted by an unflinching assumption

of, and not in an inglorious retreat from, the responsibilities of life.

II. We must submit the guidance and protection of our way to God. Self wisdom and self protection must be eschewed. "And trust also in Him."

III. We must submit the results to Him. He shall "bring it to pass." You must trust Him for your heart's desire, vs. 4, for the defeat of the wicked, vs. 9 and 10, for the triumph of the righteous.

REMARKS.

1. The present and approaching political excitement is fraught with harm to religion; our subject affords the antidote.

2. Let not the Christian shrink from his duties. Let him circumscribe his anxieties to his own duties. Let him favor righteousness rather than party in his speech. his prayers, and his vote.

3. Let him repose in God for results and then, be they what they may, his own piety is safe.

XXII.

"For I am a stranger with thee, and a sojourner, as all my fathers were."—Psalm xxxix:12.

THEME.—Christians of every age are emphatically strangers and pilgrims on the earth.

I. Grace has estranged them to their worldly fellows. Wherein they think it strange. I Peter 4:4.

II. Grace has estranged the earth to them; its associations, its pleasures, its charms, are spoiled.

III. God calls them to be pilgrims, and allows no *nest building.* He enlists them in a marching army; they must move with the camp.

IV. The home of their delights, seen by an eye of faith, invites them from afar. There only do they look for rest.

REMARKS.

1. Rough ways, stormy days, and dark nights, are to be expected and patiently endured.

2. As pilgrim children absent from home, their father cares for them. "For I am a stranger and a sojourner," is an argument that weighs with God.

3. How beautifully God has furnished them for their pilgrimage; clothes that wax not old, bread for their journey, a lamp for their feet, and a light for their way; a staff for their support, and a guide to conduct them home.

4. Sinner, do you, in your proud possession of earth, scorn the pilgrim's lot? God regards you as a thankless usurper of that which is not your own, to be driven out in due time.

XXIII.

"I waited patiently for the Lord: and He inclined unto me, and heard my cry."—Psalm xl: 1.

THEME.—A steadfast appeal to God for help shall not be disappointed.

I. This recorded appeal.

1. It was persevered in. Waited patiently.

2. It was a cry. Involving helplessness and necessity.

II. The redress.

1. Inclined His ear. He heard him, had an inclination to hear him.

2. Brought him out of an horrible pit, bottomed with miry clay.

3. Gave him good footing, a rock, and established his goings.

4. Made him sing, gave the song and inspiration, "praise."

REMARKS.

1. The "song" must be preceded by the "cry." Those who do not realize their condition, or knowing it, cry not, cannot expect to sing.

2. Sinners, you must sing or wail; cry now, and God will give you a song. Forbear to cry, and you will soon wail, and God will give you dispair.

XXIV.

"Let such as love thy salvation say continually, The Lord be magnified."—Psalm xl: 16.

THEME.—The love of God's salvation, is a title to it, sure to be realized.

I. God's salvation implies the final and total destruction of sin. It is a salvation that outroots and destroys sin. Love of God's salvation involves true repentance.

II. God's salvation sustains the integrity of the law of God.

III. God's salvation is a restoration to holiness. He who loves it, loves holiness.

IV. God loves His salvation, delights in His work. They who are on His side of sin, and of holiness, are safe; no power can successfully oppose their salvation.

REMARKS.

1. This subject vindicates God in the final condemnation and banishment of the lost. His salvation is free to all who love its claims, and its fruits, and methods of securing its blessings.

2. The loss of the sinner's soul does not result from the simple fact that he is a sinner.

3. All imagined salvation that is not God's, involves death, in the love of it. The gospel is very intollerant. Christ says "He that is not with me is against me."

XXV.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psalm li: 17.

THEME.—A truly humble spirit, a broken heart, involves all that God requires of man.

I. It involves the sacrifice of sin, the lust of the flesh, the lust of the eye, and the pride of life; the very breaking of the heart, is their crucifixion.

II. It involves the sacrifice of the atonememt, grief at the violation of right, will make haste to avail itself of the only way of making reparation, the life and death of Christ.

III. It involves the sacrifice of service. The loving grief for past delinquencies will spare itself from no service which it can give in the future. With-holding will add to the grief.

REMARKS.

1. If a broken spirit, or an humble heart, involves the presence of all God desires in men, then a proud heart, a whole spirit, involves the absence of all that can please God.

2. It is in the power of all, even the poorest of the poor, to give to God an equally rich sacrifice, with the most favored. In God's account book, the credit page of the beggar may put to blush the credit page of the king or millionaire.

XXVI.

"Also unto Thee, O Lord belongeth mercy: for Thou renderest to every man according to his work."—Psalm lxii: 12.

THEME.—Justice in God is indispensable to the exercise of mercy; it is its basis.

I. Without it, the exercise of mercy would not be kindness, but sinister partiality.

II. Without it, the exercise of mercy would be injustice to all other subjects of the kingdom.

III. Mercy is the overflowing of righteousness. If the fountain be deficient, the issue ceases.

IV. Power to execute justice is alone worthy of the prerogative of mercy.

REMARKS.

1. To hope for mercy, and reject the atonement, is to desire and expect God Himself to turn rebel and join the revolt.

2. If we reject the atonement, there is, there can be, no mercy for us. Our hope is the hope of fallen angels, successful resistance to God.

3. Religion that does not make us just, is worth nothing. To be saved, is to be made God-like. Such religion has neither made us pleasing to God, nor beneficial to men.

4. The unjust will have to settle with God. He will, He must render to every man according to his works, or there is mercy for none. Let evil doers beware; let all make haste to make a covenant by sacrifice.

XXVII.

"To see thy power and thy glory, so as I have seen Thee in the Sanctuary."—Psalm lxiii: 2.

THEME.—The revelations of God in His sanctuary work are greatly to be desired.

I. In order to revive the faith of His people. It is in such seasons that saints revive their acquaintance with God and renew their strength.

II. In order to the salvation of dying men. Times of refreshing are, in God's economy, allowing the church time for the intermediate work.

III. In order to increase the numerical force, and moral power of the church. The supply from solitary conversions, in the history of the church has not been equal to the wasting of time.

REMARKS.

1. Revival work is God's. Intermediate and preparatory work is ours. Let us not hinder God's work by neglecting our own.

2. Esteeming conversion as an ordinary and continuous work has caused much mischief, indolence, mutual distrust, and ingratitude.

3. Though God's power as displayed in His sanctuary work, be suspended, it exists, and faith should look to see it again.

4. Sinners may despise God's power, as displayed in His sanctuary work, but they will not despise it, as displayed at the judgment.

XXVIII.

"Let their table become a snare before them; and that which should have been for their welfare, let it become a trap."—Psalm lxix: 22.

THEME.—When the heart rejects God, the elements of destruction are found even in God's blessings.

I. Selfishness perverts them into an argument of the divine favor, and so promotes conscious security and renders warnings powerless.

II. They occupy the thoughts, absorb the attention, and so shut out spiritual interests, till the opportunities of life are past.

III. Their perversion and abuse increase guilt. The Son of God despised, His blood trampled under foot, and the gospel rejected, is hopeless guilt.

IV. They feed pride, strengthen passion and promote recklessness of life, and blasphemous contempt of God.

REMARKS.

1. The sinner needs not the obviously destructive pursuits of sin to destroy him. He eats and drinks and sleeps and smiles, and laughs damnation to himself.

2. If enjoyments innoxious in themselves are destructive to the sinners, then how fearfully efficient are satanic devices for speedy ruin.

3. The heart transforms every thing in heaven, earth, and hell, into its own likeness. All remedies are ineffectual which do not begin at and change the heart. The sovereignty of redemption has its glory in the sovereignty of bad hearts. The omnipotence of love is Christ's glory.

XXIX.

"But God is the strength of my heart, and my portion forever."—Psalm lxxiii: 26.

THEME.—God is the soul's fulness, its portion, the counterpart of its necessities.

I. God is the relative portion of the soul, the counterpart of its being. God is mirrored in the human soul. The original of that mirrored image it must have, or pine.

II. God's is a rich portion, the treasure of all knowledge, the treasure of all strength, and the surety for all emergencies.

III. God is the stable portion of the soul. The substance imperishable, the title inviolable, and the correlative possession eternal.

REMARKS.

1. The young convert, by an evangelical introduction into this possession and relationship,

is introduced into joy legitimate, divine, surpassing.

2. The source of the Christian's joy is changeless, and infinite. On earth, clouds intervene and he mourns, but in eternity his sky will be cloudless, and his joy serene and unbroken. Here he slakes his thirst at springs, and rock broken streams by the way; there he will be home at the fountain.

3. The Godless are portionless. The alienation of their heart from God shuts the only wealth of the soul from them, and the reflex power of sin shuts them from God and from the enjoyment of God.

XXX.

"Have respect unto the covenant."—Psalm lxxiv: 20.

THEME.—God's sovereign grace is the only foundation of hope for lost men.

I. The time was when none but God desired their salvation. All minor compassion has sprung from the lone compassion of God.

II. All other helpers of man's salvation, whether they are men or angels, are God-selected, God-appointed, and God-directed in their work.

III. With God only are the resources of their salvation. The equivalent to justice, the elements of evangelical redemption, are involved only in the Godhead.

IV. Without and beyond the power of all in-

strumentality, God must do a work peculiarly and absolutely His own, or none are saved, and all labor lost.

REMARKS.

1. The character and fruits of sin are dreadful, dark, cruel, and fatal.

2. The character and history of divine grace will crown God with universal and undivided glory. Indebtedness begins from the throne; and not to be praised, but to praise, will be the occupation of all.

3. Herein is the enlargedness of our benevolence, the strength of our hope, and the courage and success of our toil. Let the prayer of faith and the labor of love join hands and go forth to the world's redemption.

XXXI.

"Thine altars, O Lord of hosts, my King, and my God."—Psalm lxxxiv: 3.

THEME.—The pious heart cannot dispense with intimate communion with the altars of God.

I. The altars of God.

1. Of atonement and incense within the veil.

2. Of service at the door of the tabernacle.

II. The pious heart cannot dispense with these, because:

1. At the altar of atonement, his peace with

God is secured and perpetuated.

2. At the altar of service, the pious heart finds its life, in bringing its grateful returns.

3. It is at these altars that fellowship with the holy is established.

4. At these altars God comes and communes with His people.

REMARKS.

1. The gospel gives to the pious heart local and portable altars. Ever at hand.

2. A low state of piety renders the altars of God less desired, but more needful. Wandering from God's altars, is in the heart. The true Christian cannot be deprived of them.

3. All have their altars. All worship. The altars of God, or of mammon, receive their offerings, and this worship is unto life, or death. We become like the object of our worship.

XXXII.

"The Lord reigneth."—Psalm xciii:1.

THEME.—The reign of God is absolute, eternal.

I. Eternal. Not of the discoverer, or the victor, but of the author, changeless in His character.

II. Absolute. Infinite in extent, resistless in power, and minute in its exercise.

REMARKS.

1. Then the duty of allegiance is imperative, and revolt is unnatural, and perilous.

2. Then all conspiracies, which involve partiality and wrong, however formidable in the sight of man, will be as a moth before the ponderous wheels of the divine government.

3. All the wronged and the outraged of earth will be avenged. The hand of mischief is lifted against God and never escapes either notice or punishment.

4. The reign of God is the security of His people. His name is their strong tower, their place of retreat, not from duty or from danger, but from harm.

5. The provisions of the gospel, for the return of the revolted sinner to his allegiance, are opportune and worthy of all acceptation.

XXXIII.

"My meditation of Him shall be sweet."—Psalm civ:34.

THEME.—God is a subject of delightful meditation to the pious heart.

I. Such a heart is at peace with Him, to all else dreadful.

II. His power and love make Him a delightful subject of thought, as his protector and patron.

III. As a universal Benefactor, He is a delightful subject of pious meditation.

IV. Thoughts of God transform the Christian more and more into the divine likeness.

REMARKS.

1. The Christian has a source of pleasure, of which he cannot be deprived. When his heart turns away from his divine source, he should be alarmed.

2. All nature talks of God to the pious heart; to its sacred pleasure every display of the divine goodness, in His endless variety of blessing, most richly ministers.

3. If any one does not love to think of God, his case is to be deplored. He is denied substantial pleasure. He feeds on ashes. The time will come when he must think of God. God thinks of them and writes them up for the judgment.

XXXIV.

"The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool."—Psalm cx:1.

THEME.—The world's subjection to God is pledged in the meditorial reign of Christ.

I. To that end has the eternal God assigned Him His reign—He rules, He reigns that he may destroy the works of the devil.

II. Both His official character and His work are

complex; involving the mitre and the crown, restoration and destruction.

III. The results are pledged, and are certain to be secured. The God-head is pledged. "Until I make thy foes, thy footstool."

REMARKS.

1. The inherent authority of moral law resides in every precept of the gospel of Jesus Christ. The command of Christ to withdraw thyself from every brother that walks disorderly, isas authoritative as to love God, or to be baptized.

2. The spirit, without whose aid all measures are powerless, will render profound obedience efficient in the work of man's recovery, while he will spurn human device.

3. The enemies of Christ must bow or perish. Love must win or wrath devour. They must bow at His footstool, or be made His footstool.

4. God rides in the chariot of years. Earth's teeming millions are being crushed by their ponderous wheels, or taken up for an eternal voyage of bliss.

XXXV.

"I will pay my vows unto the Lord now in the presence of all His people." Psalm cxvi: 14.

THEME.—Solitary vows demand social fulfillment or payment.

I. They are solitary.

1. No man can pledge his neighbor.

2. They are the recognition of a social code—subjection to the will of God.

II. These demand social fulfillment.

1. Confession of God and testimony to the divine claims must be public.

2. They involve social indebtedness which must be paid to the company.

3. They involve social duties demanding social help to perform.

4. They involve a social spirit which must find exercise in the social circle.

REMARKS.

1. Solitude for the conception of piety, the social circle for its perfection and development.

2. To vow and not fulfill is bad; to refuse to vow, or fulfill, either is worse.

3. The time of fulfillment is now. I will, if others do not, I will pay my vows, now.

XXXVI.

"I thought on my ways, and turned my feet unto thy testimonies."—Psalm cxix:59.

THEME.—The character and results of our ways of life demand the inspection of our most serious and severe exercise of thought.

I. Their character is only ascertained by a

thoughtful and severe application of unerring tests.

II. Their results are of such overwhelming magnitude, as to demand the most honest and severe scrutiny of thought.

III. Their amendment, so imperative, so difficult, the mysteries of grace involved in the remedial process, so vast and so glorious, demand the thoughtful concentration of the powers of the soul upon it.

REMARKS.

1. The region of thought, so little thought of, may be made the region of heaven's sunlight and life and glory, or a satanic conspiracy, sensual blindness, and the nourishment of the deadly nightshade of despair.

2. The thoughtless are like the vast fields, where the absence of culture leaves the self-sown weeds of sin, all rank and foul, to mature a harvest of woe.

3. The language of this subject to the unconverted is, *think*, and make haste! Think on your ways and turn from them; think on God's testimonies and turn to them.

XXXVII.

"The Lord hath done great things for us whereof we are glad."—Psalm cxxvi:3.

THEME.—When God comes and revives His work

of conversion of souls and the upbuilding of Zion, it is to be hailed as a great work.

I. It is intrinsically great, in the obstacles it overcomes, and the work it performs in the hearts of individuals, its change of character.

II. It is great in the change of circumstances and prospects of individuals for time and for eternity.

III. It is great in its exhibition of the divine compassion and love. It reveals the stability of divine love. He bottles tears.

IV. It is great in its fruits. Its redeeming influences will go on to other generations and to eternity. Its greatness is infinite.

REMARKS.

1. Even the weeping time of Zion has glorious things in anticipation. As life springs from death in the kernel, so joy springs from pious tears.

2. Joy and gladness and thanksgiving are our appropriate exercises to day. God has done great things for us, whereof we are glad.

3. The world around recognizes the work of God in his reviving visits to Zion, and pays unwilling or willing homage. Our rock is not their rock, our enemies being judges.

XXXVIII.

"He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalm cxxvi:6.

THEME.—The sorrowful sowing of Christians shall result in a joyful harvest, or they who are right in their spirit and labor, will meet a joyful reward.

I. The characteristics of their labor which insure success:

1. They go forth—leave the receipt of custom to follow Christ. They exchange a worldly for a religious occupation.

2. Weeping penitence—gratitude, sympathy with God, Christ, the redeemed, and the lost.

3. Bearing precious seed—their burden, their theme, their universal panacea, is the gospel.

II. Such shall meet a joyful reward:

1. God is their surety. His purpose and His promise, they are God's helpers. God must succeed, and they with Him.

2. There is an inseparable connection between their labors and reward, as between sowing and reaping. They sow for God, and God, in their appointed work, sows for them.

REMARKS.

1. The motives to Christian zeal are universal and stable.

They appeal only to renewed hearts.

They appeal alike to the weak and the strong.

God is their unchangeable fullness and power.

2. Sinner, you avoid the Christian's offensive truth and his tears, but your glorying is short; you avoid his reward. His morning will be your night, your harvest the fruits of your own levity, and it will be sad.

XXXIX.

"Lord, what is man, that thou takest knowledge of him, or the son of man that thou makest account of him."—Psalm cxliv:3.

THEME.—Man's conduct is a libel upon God's manifest estimate of him.

I. In his creation God has ranked man with angels; with a nature capable of animal enjoyment, man has ranked himself with animals, with a nature capable of angelic enjoyments and attainments.

II. God originally constituted man god of this world. Man has written himself the slave of Mammon, and yet a vagabond to beg, to defraud, and steal in his own dominions.

III. God bestows upon man the heirship of God and heaven, and visits him to bring him to his home. Man sells his birthright for a mess of pottage, spurns his acquaintance, and seeks a home with devils.

REMARKS.

1. The exaltation of man is from God. His

degradation is from himself. His person, his position and his rights, would place him near the throne; his own conduct will put him among heaven's exiles.

2. It is because men undervalue themselves that they undervalue their fellows. These are writing their estimate of their own worth in their manifest estimate of their fellow men.

3. In all their care for men, let Christians make God's estimate of man's worth the standard of their own estimate. It will be the standard of their zeal for man's salvation.

XL.

"He hath not dealt so with any nation."—Psalm cxlvii: 20.

THEME.—God's moral favors to a nation, increases the responsibilities of the inhabitants.

I. The revelation of Himself is a moral claim to their worship. The attributes of God are relative and exacting.

II. The revelation of His love directs and defines duty to God and man, and so responsibility is enhanced.

III. The providential bestowment of freedom removes all obstruction to His service, and leaves the people without excuse for unrighteousness.

IV. The gift of the gospel provides a remedy

for the past, help for the future, and adds the claim of infinite love and compassion.

REMARKS.

1. The text is true of our nation; our obligations surpass any and all others on earth.

2. As we surpass all others in obligation so do we surpass them in moral terpitude, both national and individual.

3. We may settle it, a fearful or a glorious destiny awaits us. No ordinary history is possible. If not glorious, the fault will be ours.

4. Let us remember that social responsibility is never divided, but multiplied into each individual. When individual and solitary responsibility is not cherished. we are lost.

XLI.

"But he that sinneth against me, wrongeth his own soul."—Proverbs viii: 36.

THEME.—While the malignity of sin is against God, the mischief of it falls on the sinner.

I. It cannot reach to harm God; nor others ordinarily, without their consent.

II. It severs the sinner from the fountain of all good.

III. Sin is a tyrant. Its reign is unto death. It reacts with terrible power upon the sinner.

IV. It puts the sinner before the wheels of the

divine government—he must be crushed, or they destroyed or obstructed.

REMARKS.

1. There are shrewd and successful sinners, but their cunning is folly, and success ruin.

2. The recovery of sinners is a difficult work. If we dealt only with results, we should succeed, but we have to deal with the cause, and remove sin. take away his idol.

3. The sinner must be cured or destroyed. The cure is in our hands. Let us be in earnest, in commending and applying it.

4. Sinners suspect a sinister motive in those who would save them. They oppose their best friends, in God and saints.

XLII.

"The backslider in heart shall be filled with his own ways."—Proverbs xiv: 14.

THEME.—The fruits of backsliding from God are inevitable and bitter.

I. What is backsliding? It is:

1. A receding from duty once preformed or assumed.

2. A receding from exercises once cherished. A decline, involving the heart.

II. The fruits of this are painful.

1. Experience will find in it the substitution of husks, for bread.

2. The heartless enmity of the world, for the sunbeams of divine love.

3. The upbraidings of a quickened conscience are terrible. The heartache must follow.

REMARKS.

1. The symptoms of backsliding should be marked and met. When the heart inquires how far it may get from God, and be safe. When it is impatient of religious restraints. When duty is a task.

2. Let none charge their backsliding to seductive influences or neglect. These may involve others in guilt, but the backslider will find the guilt in his own heart.

3. The quadrant should be often used, the days of degeneracy may deceive us.

4. If to come back, to the sinner is so hard and dangerous, his position must be fearful.

XLIII.

"Look not thou upon the wine, when it is red, when it giveth his color in the cup, when it moveth itself aright."—Proverbs xxiii: 31.

THEME.—God enjoins abstinence from the use of intoxicating drinks in view of their fearful effects.

I. Their use as a beverage always injures, and it endangers total self-destruction. The physical effect is only injurious, their moral effect is seductive. As appetite strengthens,

judgment is bewildered and the power of resistance weakened.

II. It puts in jeopardy all the legitimate domestic and social claims of life, destroys love, disables the hand and exhausts the means for service; even a fitful return of love is powerless for good.

III. He who does it inflicts himself a burden upon the community, inflicts untold mischief upon those he is bound to bless, heart-pain and suffering and death.

REMARKS.

1. In all this the drunkard is inexcusable. At the beginning, and all along his dreadful career, he plunges from lucid and admonished consciousness into his guilt. All this mighty hazard is incurred. This terrible sacrifice is deliberately made on the altar of appetite.

2. By all that is dear in this world to ourselves or to those we love, by all that is fearful in the eternal damnation of the soul, let intoxicating drinks be rejected, let temptations be spurned.

XLIV.

"Boast not thyself of to-morrow: for thou knowest not what a day may bring forth."—Proverbs xxvii:1.

THEME.—Ignorance of the future and its lessons.

I. We are ignorant.

1. Of our temporal affairs in the future.
2. Of our family and friends.
3. Of our sufferings or joys.
4. Of our health and lives.

II. What lessons should we learn from this?

1. Our ignorance of what is reserved for us in life, ought to lead us to prepare for the worst. No wise sailor starts on a voyage without extra preparations for strong weather and heavy seas. Anchors, massive chains, extra rudder bonds, etc. So we ought to be ready for the storms of life, ought to prepare for the worst.

2. While the future of this life is hidden from our eyes, God has kindly revealed what lies beyond the grave, and it is wisdom to search the Scriptures which are able to make us wise unto salvation.

3. Religion alone can prepare us for the worst here, or save us from the worst hereafter.

XLV.

"A time to speak."—Ecclesiastes iii:7.

THEME.—There are times when the duty to speak is imperative.

I. When an opportunity presents of communicating what we know, and what sinners need to know.

II. When others in right speak to us, whether man or God.

III. When a benefactor is to be commended, in gratitude or benevolence.

IV. When the heart is burdened with sin, with necessity, with gratitude, with duty.

REMARKS.

1. All this indicates that speech is a choice and responsible gift, only to be used when we have something to communicate.

2. There is unquestionably wisdom in silence. But silence may be very criminal and injurious.

3. The apostle might well say, "Let your speech be seasoned with salt, and always with grace, that it may minister edification to them that hear."

4. If speech be a duty, then to hear when others speak is a duty.

XLVI.

"It was but a little that I passed from them, but I found him whom my soul loveth."—Solomon's Song iii: 4.

THEME.—Christians must ever go a little beyond the instruments of blessing, in order to find Christ, and get the blessing of his love—because:

I. If we look for the end, in the means, we lose their use, and are not conducted by them to Christ, for which they were designed.

II. If we be satisfied with them as an end, it is

idolatry. We rob Christ of His glory, giving it to another.

III. Christ will be our all, or He will not be ours. He will not divide His glory with His ministers or give it to another.

REMARKS.

1. God puts the treasures of Christ in earthen vessels, that the excellency of the power may be of God, and not of us. To worship such vessels is idolatry and folly. To despise them as God's chosen vessels of mercy, is ungrateful and offensive.

2. Those who do not come to the means of grace, will surely not go beyond them, and find Christ. The wise will say to every watchman, "Saw ye Him whom my soul loveth?"

3. Let those who find Christ, hold Him fast and bring Him home, that others may share in their joy. The loving seek Christ, and seek sinners who shun Him.

XLVII.

"Of the increase of his government and peace there shall be no end."—Isaiah ix: 7.

THEME.—The universal success, the perpetuity and final glory of the church of Christ, is secured by His own personal character.

I. His personal interest in His people is indicated

by His birth and its concomitants. A child He is born unto them.

II. His right to them as His subjects—He is given to them, a son, and heir to the throne of David forever.

III. His wisdom and equity in the government. The Counselor—to establish it with judgment and justice forever.

IV. His power to guard and execute—the Wonderful, the Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. With the zeal of the Lord of Hosts will He perform this.

REMARKS:

1. Herein is the consolation and courage of faith. The conflict may be long and sharp, but victory is certain and glorious.

2. Herein is a warning to the enemies of God. This battle is not with confused noise and garments rolled in blood, but with burning and with fuel of fire.

3. It is both an honor and a privilege to fight under the banner of such a Prince. It involves all that is noble in our conception of character or glorious in prospect.

XLVIII.

"This is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."—Isaiah xxv: 9.

THEME.—The salvation of God will be a theme of everlasting joy and gladness to His people.

I. God's salvation, possessed, is the realization of a long cherished and ardent expectation, four thousand years of ardent waiting.

II. It restores to them the long abandoned and the long unknown Jehovah of Israel, it gives them what is indispensable to the inherent and imperishable necessity of their nature.

III. It restores them to the primitive order of of their manhood, to its high privileges, from which, by reason of sin, the world has been plunged down to its present deplorable state.

REMARKS.

1. What a contrast! The source of Christian gladness arises from a night of sorrow. In such a night will the artificial gladness of the sinner end.

2. Let care be taken to distinguish the salvation of God, with its positive gladness, from the gladness of a false hope. The distinction is obvious.

3. The gladness of God's people should be cherished as a means of making known the excellency of God's salvation to a lost world. Sal-

vation possessed is the salvation successfully commended to others. To rejoice in it is to make it known.

XLIX.

"Since thou wast precious in my sight, thou hast been honorable, and I have loved thee."—Isaiah xliii: 4.

THEME.—The amiabilities of the Church are not the cause, but the fruits of the preceding love of Christ.

I. From first to last every member of His Church, when He found them, was without comeliness. Love found, and began their reformation.

II. The Church is brought into an honorable union with Christ. Love preceded selection and marriage.

III. The Church is honorably clad, and richly endowed. Robe. Love precedes adornment, and endowment.

IV. The victories of the Church are glorious. Love fought her first battle when she was not, and martials the hosts of heaven for her conquests.

REMARKS.

1. The amiabilities and honors of the Church should indeed fill her heart with gratitude, her tongue with praise, and her hands with work, but they should never minister to pride.

2. The days of Zion's reproach may well be endured. Precious in her Lord's esteem, she can well endure. Besides they are numbered. Love has secured her honors from above and from beneath.

3. God's interest in His Church as indicated by His past expenditures on her behalf, is her security for the future. He will furnish the sacrifice. Let her enemies beware.

L.

"I bring near my righteousness."—Isaiah xlvi: 13.

THEME.—That righteousness, and that alone which saves men, is of God, and is available.

I. It is the perfect result of the divine nature, meeting the abstract and eternal principle of right.

II. It is a law magnifying righteousness. The abstract is secured in the law and fulfilled in Christ.

III. It is a sinner justifying righteousness; it is transferable by imputation and by implantation.

IV. It is a righteousness near at hand, and not afar off. It is brought near in Him, who wrought it in our nature and in the gospel.

V. It is a life-giving righteousness. It involves both the conditions of life, and is life itself.

REMARKS.

1. This subject gives to salvation itself a character worthy of its author. It is a moral, as well as a legal restoration.

2. Salvation is possible to all. Its rejection alone excludes any from its benefits. Those are mad who substitute their own righteousness, and those who boldly reject all righteousness.

3. God may well call those who are the depositors of His salvation "His glory," "Earthen vessels filled with God's treasure."

LI.

"Ho, everyone that thirsteth, come ye to the waters." —Isaiah lv: 1.

THEME.—The counterpart to man's necessities, provided in the gospel, is free to all.

I. It is free in its equal and universal adaptation to the necessities of all. It is no partial provision. The disease is one, and the remedy one.

II. It is free in the divinely prescribed terms of its proclamatian. Everyone that thirsteth. Without price. All the world. Every creature.

III. It is free in the mission and hearts of God's people. Their longing is for all, and their appeal is to all.

IV. It is free in the heart and desires of God as

confirmed by His own oath, and constantly exhibited in His warnings, forbearance and love.

REMARKS.

1. Whether sinners are saved or lost, their end will magnify the love of God, the fullness of the gospel, the riches of grace, and the benevolence of Christians.

2. Let Christians remember that free grace in the gospel, and free grace in their commission, and free grace in their hearts, should tax their energies to the uttermost to extend it.

3. Sinners, by all that is imperative in your necessities and the fullness and freeness of the gospel, or startling and vast in your soul's immortal interests, I beg you to pause, ponder, come.

LII.

"Thou art wearied in the greatness of the way; yet saidst thou not, there is no hope."—Isaiah lvii: 10.

THEME.—The cherishing of a false hope offends God.

I. It perverts judgment, substitutes will worship and plays the hypocrite.

II. It quarrels with justice, and anticipates acquittal at its expense.

III. It encourages in sin, and strengthens the bonds of wickedness.

IV. It hides the only door of hope to the guiltly, that of despair, and so prevents recovery and destroys the soul.

REMARKS.

1. How just the denunciation against those prophets who sewed pillows to armholes and turned men from repentance by promising them life.

2. God's truth must be thundered till the world is waked from the dream of a false hope. The ministry is to *reform*, and not to entertain the world.

LIII.

"There is no peace, saith my God, to the wicked."—Isaiah lvii: 21.

THEME.—Men can never know peace till they are restored to harmony, and fellowship with God.

I. It is prevented by an internal warfare. Their perceptive judgment and prudential faculties are at war with their hearts, their moral nature.

II. In their devotion to their animal earthly nature, the great necessities of their spiritual natures are unmet. The cryings of their immortality may be drowned by the revelries of earth, but not hushed.

III. The selfishness of apostacy is a state of

ceaseless warfare upon the universe. Its life is craving aggression. This is reciprocated by man, and avenged by God.

REMARKS.

1. To give peace to man, both himself and his condition must be changed, no human device will meet his necessity.

2. The gospel provides for man's recognized necessity, its atoning blood, and its regenerating Spirit.

3. If the gospel be a failure for man there is no help. Ignore or stave off the issue as he may, he must bite the dust of despair. If it be rejected, a suicidal result is inevitable. The pride of the scorner is shortlived, and its end bitter and ever enduring remorse.

LIV.

"But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."—Isaiah lxvi: 2.

THEME.—The pious heart is God's distinguished treasure.

I. The indications or exercises of a pious heart.

1. Lowly and penitent spirit, "poor and of a contrite spirit."

2. A heart that reveres the word of God, "trembleth at my word."

II. Such are the distinguished treasure of the Lord.

1. These are gems that have cost Him more than all beside; all else is made, these redeemed.

2. These are His moral gems. When He looks to them, they look back to Him.

3. The world will distinguish them by its hatred. It will hold them as it holds God.

4. All else is for transient use. These are an everlasting inheritance. Worlds perish, they survive.

REMARKS.

1. Pride is an expensive gratification, the exchange of divine for human approbation, with ultimate self abhorrence.

2. Christians should never fear to be singular. The good have not *sought*, but *dared* to be singular. Separation is their hope.

3. God will look at his enemies. He will distinguish them. "Gather out the tares" precedes the harvest of His wheat.

LV.

"But I said, how shall I put thee among the children?"—Jeremiah iii: 19.

THEME.—The amazing difficulties in the way of the sinner's salvation demand a sovereign and almighty remedy.

I. The number and power of the enemies of the sinner's salvation demand it. Sinful men and devils.

II. The number and magnitude of the sinner's sins demand it. Their number is limited only by time, and their magnitude by their imbecility.

III. The energy of his alienation from God, and the strength of his attachment to his idols, demand a sovereign and almighty remedy.

REMARKS.

1. Indifference to the sinner's condition on the part of his friends is cruel, on his own part it is madness.

2. Sinner, let no false pretender be allowed to trifle with your condition, to heal your wound slightly, or betray you with deceitful remedies.

3. The work of salvation is a great work. Jeremiah may prophesy and weep. Prophets may testify and seal their testimony with their blood, but God must help or men will perish.

"My bowels, my bowels! I am pained at my very heart."—Jeremiah iv: 19.

LVI.

THEME.—To prepare the Christian for His work, it should become a passion with him.

I. The enormity of sin against a holy God. His God demands it.

II. The evils which sin inflict upon the world demand it.

III. His own relation to the sinner and his guilt demand it.

IV. The impending wrath of God, by him recognized, demands it.

REMARKS.

1. Great care should be taken to distinguish between the passion of love, and the excitement of passion.

2. The powers of the Christian are inadequate to endure constantly the passion of love, and his powers of moral influence are alike limited.

3. Hostility to all excitement in matters of religion, and religious interests, is unreasonable and heartless.

4. When love for the sinner and a desire to rescue him from the guilt and peril of his condition becomes a passion with Christians, Apostles, and Prophets, and Angels, and Christ, and God, is not their own indifference and unconcern, amazing?

LVII.

"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people knoweth not the judgment of the Lord."—Jeremiah viii: 7.

THEME.—The instinctive proprieties of animals

are a reproof to the moral delinquencies of men.

I. By their instinctive observance of the law of self-preservation, while man disregards the prudential suggestions of his higher nature.

II. By their instinctive regard to the providential promptings of God, while man disregards the promptings of both the providence of God, and of His intelligent speech.

III. By their subjection to the laws of nature, while man deliberately rushes against the moral laws of the infinite God. The brutes obey God and bow their necks to man, while men resist both.

REMARKS.

1. If God takes care, in the order of His government, that His natural laws shall not be violated with impunity, how much more shall He guard His moral laws with appropriate penalties.

2. The exceptions to certain and appropriate vengeance are the result of a wonderful plan of substantial vengeance and evangelical mercy, that ought to command the profound attention of men.

3. By how much is man exalted in his nature, by so much is he degraded by his moral delinquencis and crimes against the higher laws of his nature and his God.

LVIII.

"In his days Judah shall be saved, and all Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our righteousness."—Jeremiah xxiii:6.

THEME.—The eternal justification of all Christians is secured in the relevant titles of Christ.

I. "The Lord." He reigns over them in his own inherent right and might.

II. All His subjects are justified in His righteousness imputed by faith. His righteousness is appropriated to their use.

III. His righteous reign. Laws are the standard of righteousness by which the kingdom with whose destiny they are identified, is characterized. The man of God is perfect in his status.

IV. He is the model of righteousness, after which they are apprehended of the gospel, that they may be fashioned and after which they are constantly aiming.

REMARKS.

1. As Christ is all in all to His people, they should be all for all, too. To Him belong all the service, all the praise.

2. Under such a reign, those He places in authority should be righteous. From such a chief shepherd it may be inferred what the under shepherds should be.

3. The extension of such a reign is a blessing. Saints should promote it, and sinners oppose it at their own cost and peril.

LIX.

"Turn ye, turn ye, from your evil ways; for why will ye die?"—Ezekiel xxxiii: 11.

THEME.—In the text there are four things that claim our attention.

I. Sinners are now on the road to death.

II. There is a way to life; God desires the sinners to turn into it.

III. The sinner is arbiter of his own fate.

IV. The sinner's indifference to his position is reversed in the solicitude of heaven and earth. The appeal of God, the ministry of angels, and the labors of Christians, the monitions of conscience, and the alarm and fear, all have to be passed by the sinner in reaching his doom.

Why should the sinner die,
God bids him live
Jesus the Savior's nigh,
Release to give.

Why should the sinner die,
Since Jesus died.
And now he pleads on high
His blood applied.

LX.

"For why will ye die?"—Ezekiel xxxiii: 11.

THEME.—The damnation of the sinner is the result of his own decree. This will appear if we notice the opposing barriers, through which he reaches his end.

I. The desires and expostulations of God. Why will ye die? God desires you should live.

II. Why will ye die? Christ desires you should live. So says his death. So says his life.

III. Why will ye die? Your sins do not demand it. There is a remedy; spurn it not.

IV. Why will ye die? Heaven and earth are moved for your return.

REMARKS.

1. One knows not which most to wonder at, the almightiness of the sinner's will, or the fearful madness of his folly. His task is herculean and his end fearful.

2. The subject shows the fallacy of the sinner's supposed desire to be a Christian. There is nothing in heaven or earth to prevent, but his own will. Impunity is all he desires.

3. However high or mysterious the doctrine of divine decrees, let the the sinner know they neither interfere with his freedom, nor impair his own guilt or responsibility. God will take care of His decrees. Let the sinner look out for his.

LXI.

"But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him."—Daniel v: 20.

THEME.—Pride endangers the soul. It leads to destruction.

I. It hides favors and so promotes ingratitude, and offends God.

II. It lifts us above our fellows, and so unfits us for social duties.

III. It begets false security, and so betrays us to danger; begets presumption.

IV. It blinds us to our real character, and so turns us away from Christ our remedy.

V. It spurns subjection to God, and ventures the fearful experiment of his wrath.

REMARKS.

1. Occasions of pride are dangerous and should be guarded agains t—beauty, wit, talents, property, flattery.

2. Conversion, spirittual enriching and favor, are preceded by self-abasement, humility and broken-heartedness.

3. The gospel aims not to flatter, but to humble the heart. The doctrines of the cross are a bitter, but healthful medicine to the carnal heart.

4. The doom of tyrants, the fall of nations, the ruin of men, the destruction of the world, and the woes of the lost, are written in the pride of the human heart.

LXII.

"At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved."—Daniel ix: 23.

THEME.—When prayer is right, the answer is sure, speedy and appropriate.

I. Love anticipates it. The praying soul is greatly beloved of God, and cared for though a captive in a foreign land.

II. Love times the answer. When the prayer is right the answer is immediate, "at the beginning.

III. Love commands infinite resources, from which to meet and answer prayer, direct or instrumental.

REMARKS.

1. How near and intimate the relation of praying souls to the invisible world. The breathing of their hearts is heard in heaven, and quickens the flight of angels to their relief.

2. The promises of God are the life and guide of the prayers of God's people. When Daniel understood by certain books, he prayed. It is meet when we find a check, that we carry to the bank.

3. When the interests of Zion demand it, God interferes with politics, and sways earthly legislation. When God commands Darius, Darius commands deliverance to Israel.

4. Let sinners remember that though the heavenly world is invisible to them, they are not invisible to it. God sees them.

LXIII.

"And they shall say, thou art my God."—Hosea ii:23.

THEME.—The pious will recognize God in His providential preservation of them from temporal calamities.

I. In their constant preservation from the unseen dangers and foes to human life.

II. In their safe preservation from the ferocity of depraved and malignant human nature.

III. In the wonderful concatenation of causes by which all the supplies of life reach them from the throne of God. Vs. 18.

IV. In the preservation of the scattered saints, and their successful uses, as seeds of righteousness, sown in the earth.

REMARKS,

1. Neither the assumption of accident, nor the officious claims of philosophy and science, should be permitted to hide the hand of God from the believer, in any event of life.

2. Prayer and thanksgiving should be made to cover all the temporalities of life, even those which seem but of small interest.

3. If God's hand is to be recognized and depended upon, in the temporalities of life, how much more in our higher, and spiritual interests.

LXIV.

"For it is time to seek the Lord, till He come and rain righteousness upon you."—Hosea x: 12.

THEME.—When God's people properly seek Him He will come and renew the redeeming power of His grace.

I. It is indispensable to successful seeking of God, that those who seek, break up the fallow ground of the heart, that they be broken hearted.

II. That they put away their sins, that they sow in righteousness. Sin stuck to is God rejected.

III. That they seek Him, not as an experiment, but as a *dernier ressort*—till He come.

REMARKS.

1. It rests with the few, the praying few, whether God shall come and extend His work, or not.

2. The present is the time. The moral drought is terrible, and there are indications of showers in the heavens, "hand," seven times.

3. What deathless interests are at stake. A reign of righteousness, or a storm of vengeance is certain.

LXV.

"O my people, what have I done unto thee; and wherein have I wearied thee?"—Micah vi:3.

THEME.—Weariness in the divine service is a

just cause of complaint on the part of God.

I. Symptoms of weariness:

1. When His service is felt an intrusion upon other occupations.

2. When its burdens are felt to be oppressive, and escape is desirable.

3. When it is neglected, or performed with reluctance.

II. It is a just ground of complaint:

1. To be weary of God's service is to be weary of a holy life. Vs. 8.

2. It is to despise the rich rewards of grace. God's people do not serve for naught.

3. It is unparalleled ingratitude for those services which God has rendered for us.

REMARKS.

1. If Christians are weary of God's service, they will feel little interest in persuading others to it.

2. If Christians perpetuate their own controversy with God, they will reprove others in vain.

3. Weariness with the divine service is a moral disease of the heart. Distress will follow and be the portion of the backslider in heart.

4. God's forbearance is amazing, but he has a rod for delinquents, and vengeance for his foes.

LXVI.

"Woe unto him that giveth his neighbor drink, that

putteth the bottle to him, and maketh him drunken also." —Habakuk ii: 15.

THEME.—The traffic in intoxicating drink is an immorality denounced of God, as obnoxious to His judgment and malediction.

I. It is a pecuniary fraud. It is the taking advantage of a suicidal weakness, to fleece the buyer of his wealth.

II. It is a conspiracy with a weak or wicked man to defraud those dependent upon him, to take from him what belongs to wife and children.

III. It is a conspiracy for pecuninay gain to hazard the life, and eternal well being of the victim. Drunkenness excludes from the kingdom of heaven.

IV. It imposes a burden upon community, renders property and life insecure. The drunkard is a maniac, the lives of his family are insecure with him.

REMARKS.

1. The duty of the community in relation to an immorality of such unsurpassed enormity and mischief is very plain. It should suppress it.

2. He who ventures upon this fearful traffic must settle it with God. He has pronounced His "Woe" upon him. A woe commensurate with the harm done and ruin wrought, ought certainly to be expected and dreaded by him who putteth the bottle to his neighbor, and maketh him drunken.

LXVII.

"Will a man rob God?"—Malachi iii: 8.

THEME.—It is a fearful crime to rob God.

I. By it the rights of a just proprietor are invaded. The wrong must be redressed.

II. By it the tender rights of a Father, of a kind Benefactor, are outraged. The crime is fearful.

III. By it the rights of the Universal Sovereign are outraged. The demand for vengeance is universal.

IV. By it a feeble man takes issue with the mighty God. The result is written in the relative disparity of the parties.

REMARKS.

1. If men deny this issue with God, it will be no new thing. The blinding power of selfishness is amazing.

2. God's remonstrance is just, and kind as it is just, and His forbearance is amazing. Truly, the thoughts of mercy with God are high above ours.

3. The day of reckoning must come; and if the goodness of God leads to no repentance, the day of retribution will right God and reward men.

LXVIII.

"And the Lord harkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and thought upon His name."—Malachi iii: 16.

THEME.—God cherishes a deep interest in the conversation of the pious concerning Himself.

I. Their conversation is in harmony with His own mind.

II. Their conversation is a counter-testimony to the reproaches of His enemies.

III. It is indicative of the presence of those inward graces which please Him. They feared God—thought upon his name. Cleaved to the good.

IV. With such God himself could converse, and on such He could pour the blessings of life, in which is his great delight.

REMARKS.

1. When God's enemies are numerous and clamorous, Christians should not be silent. That is the time for them to speak.

2. Like God, the gospel will distinguish the righteous from the wicked, by their speech. It reveals the servants of God.

3. The gracious estimate in which God holds his children, more than compensates for the reproaches of men. His jewels. His diadem.

4. God will confound His enemies by the vindication of his friends. There is a burning oven as well as a smiling heaven.

LXIX.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matthew v: 6.

THEME.—All evangelical desires after sinless fellowship with God, will be satisfied.

I. Notice the object of desire, righteousness, i. e., that God in no wise be wronged by us.
II. The desire, appetite, hunger, thirst, legitimate, strong.
III. How satisfied.
    1. By our substitute.
    2. In our own sanctification.

REMARKS.

1. When God revives the graces of his people, He begins by reviving the appetite. He feeds the hungry. Sin vitiates and enfeebles our desires after holiness.

2. Sin perverts the appetite of sinners. Their spirits pine and perish for the bread of life. Mocked by a hungering and thirsting after vanity.

LXX.

"Ye are the light of the world."—Matthew v: 14.

THEME.—The world is shut up to the children of God, for His saving truth. Its knowledge is only by them.

I. They are the divinely appointed and responsible repository of God's saving truth.
II. They are the practical exponents of God's saving truth. Stars preach God, not Christ.

III. They are God's missionaries, His chosen and commissioned instruments for giving His saving truth to a benighted world.

REMARKS.

1. All the colleges, all the schools of science, with which the world may be favored, will never shed upon it the light of life. The revealed gospel of Christ, and the piety of Christians must alone do this.

2. Would Christians fulfil their mission to a lost world, they must take heed to two things, themselves and their doctrine; defect in either dims the light.

3. The responsibility of Christians is unsurpassed. If fully met by them, they roll that responsibility upon those who hear them. To withhold the light or to reject it, is attended with results which run parallel with eternity.

LXXI.

"Ye are the light of the world."—Matthew v: 14.

THEME.—God has made His church His treasure house of redemption light to the world.

I. They are the living exponents of His pardoning mercy to a lost world.

II. They are the living exponents of His recovering grace to a lost world.

III. They are efficient exponents of evangelical or Bible morality to a lost world.

IV. Of all these are they the treasure house for the heathen and for generations yet unborn.

REMARKS.

1. The church should be transparent. The unrighteous in her fold are as spots on the sun; they obscure her light.

2. Theoretical professors and churches are as false lights on a stormy coast. They accelerate the doom of the lost mariner on the sea of time.

3. How infinitely fearful are the responsibilities which rest upon Christians. They are only equaled in magnitude by the sunless, starless and lost around us, in the fearfulness of their prospects and doom.

LXXII.

"And forgive us our debts, as we forgive our debtors." —Matthew vi: 12.

THEME.—The forgiveness of the penitent transgressor is an imperative duty, indispensable to the divine approbation.

I. Because vengeance is no part of our mission. We dare not die with a personal matter against anyone. We should not live with it.

II. What we take we should give. If we live by mercy we should live in mercy. To refuse to exercise mercy is to spurn mercy exercised.

III. The mission of Christ, for the accomplishment of which he takes us into union with Himself, is a mission of mercy. It is meet, if they share the benefit of that mission, that they should share its spirit and work.

REMARKS.

1. Forgiveness is limited to the penitent; but while the incorrigible are not to be forgiven, yet are we as solemnly bound to love them as we are to forgive the penitent.

2. Unsanctified human nature will ever find this a hard duty to perform. It will use much sophistry to avoid it. Concern for justice! Abhorrence of sin.

3. A failure in this duty will vitiate prayer, render zeal suspicious, grieve Christ, and interrupt the descending mercies of God, and envelop the soul in darkness.

LXXIII.

"Ye cannot serve God and mammon."—Matthew vi: 24.

THEME.—To be a servant of mammon is to be an idolator, is to abandon the true God.

I. Over his servant mammon claims his supreme affections. God will never consent to hold the second place in the affections of a human heart.

II. Over his servant mammon claims the higher

and more commanding estimate of his relative value. God is thereby effectually rejected.

III. Mammon claims of his servant that which belongs to God, as a sacrifice upon his altar, time, talents, virtue, religious duty, and the church of God. Allowing God to be mocked with the mere fragments.

REMARKS.

1. Though it is fatal to serve mammon, it is wise to make mammon serve us. The reversal may be difficult, but it is an imperative duty.

2. Children learn to be mammon worshipers as the Catholic learns his image, his Mary and his Priest worship, by drinking in the worship with which they are surrounded from the nursery, upward.

3. God is often under the necessity of breaking the neck of this Dagon, mammon, in order to cure their folly. Judgments alone can save.

4. To preserve our freedom from mammon service may be a difficult task, but his yoke must be broken, and his usurpations rejected or we are lost.

LXXIV.

"But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."—Matthew vi: 33.

THEME.—The attainment of a religious state is

the main, and should be the first care of a man's life.

I. Because, without it, the possession of all things else will avail him nought but injury.

II. Till he attains that, his life is a life of revolt and sin, and he is at war with the universe and himself.

III. A religious state involves interests of surpassing and infinite magnitude. Godliness is profitable unto all things, having the promise of this life, and of that which is to come.

REMARKS.

1. The preference given to worldly cares is unprofitable: such preference is quite too obvious and common.

2. Men will be justified in holding the world in abeyance, till the soul's interests are settled. They should act, they should bring their wisdom, their determination, and their energy to bear upon this subject, as they do in their worldly career. Secure this. God adds the rest.

LXXV.

"Seek ye first the kingdom of God."—Matt. vi: 33.

THEME.—The claims of religion are paramount.

1. The kingdom of God as an object to be sought.

1. The reign. The government of God as the rule of life.

2. Its provisions as adapted to meet all our necessities.

II. Its claims are paramount, because

1. It involves legitimate authority backed by infinite love.

2. It involves the well being of society, and our own competent supply of temporal good.

III. It involves our eternal destiny. Neglected, we may gain the world, but lose the soul—obtained, we may save the soul, and gain the world.

REMARKS.

1. Christians need not be afraid, and they ought not to hesitate, to take all the time from their worldly affairs that the interests of religion demand. Christ is their surety. The fowls! The lilies!

2. The present fierce reign of mammon is full of guilt and danger. The rites and services of no heathen idol were ever more offensive to God than the sacrifices and service of mammon. The altars of Molock or of Juggernaut never drank the blood of half the human sacrifices that the altar of mammon has.

LXXVI.

"For He taught them as one having authority."—Matt. vii: 29.

THEME.—The authority of the gospel is extrinsic. Its claim to our credence is exclusively in its author.

I. Aside from the credibility of its author, the profoundest intellect has no means of testing the truth of its facts.

II. Aside from the credibility of its author, we have no means of testing the propriety of His deductions. His doctrines.

III. Aside from the credibility of its author, we have no means of testing the utility of His precepts.

IV. Of the entire credibility of its author, we have ample tests and abundant proof. His divinity is established.

1. By the typical economy of Moses. The priest. the altar, and the sacrifice.

2. By the testimony of the Prophets. His superhuman and divine personage. Isaiah ix: 6. His mediatorial work. His death and resurrection.

3. His own works. He controlled the elements. He controlled by His power apostate angels. He healed diseases, and raised the dead.

REMARKS.

1. Reason has two things to do with Christ's teachings.

1. Examine His credentials.

2. Learn what He says.

2. Absolute subjection to Christ should characterize both our faith and obedience.

LXXVII.

"Think not that I am come to send peace on earth: I came not to send peace, but a sword."—Matt. 10: 34.

THEME.—The peace which Christ brings involves life-long war.

I. No sooner is a soul converted, than he has war in himself—self against self.

II. With the lovers of error. Light offends eyes long accustomed to darkness, and the doers of dark deeds.

III. With the lovers of mischief. Mischievous devils, law-perverting lawyers, and man-decieving and man destroying Pharisees. It brought the sword. As did, and fared the Master, so will do and fare the disciple.

IV. With the pleasure loving. Aggression upon the repose of sin is the ceaseless work of Christians. To this end are they weaponed—"word, spirit."

REMARKS.

1. As to fairness this war will be conducted according to the spirit of the parties. On the one

side is arrayed love, truth, spirit, but on the other, selfishness, hatred, devil.

2. The parties to this conflict are divided upon a moral line. Ties of consanguinity are disregarded. The parties are formed by a sympathy of moral character, and adhere by a tie of moral affinity.

3. The results of this conflict are not uncertain. God's side must conquer, conquer a universal peace, and all the disturbers of that peace. Whether men or devils, they must perish.

LXXVIII.

"But whom say ye that I am?"—Matt. 16: 15.

THEME.—Christ expects a correct testimony concerning Himself from His disciples, whatever others may say of Him.

I. Because they alone are competent to give it. God has revealed it to them by His spirit.

II. Others will say, and say falsely, concerning Him. The disciples must correct it, and set the world right concerning Him.

III. The disciples owe such testimony to the necessities of an unenlightened world.

IV. As worshipers, they owe it to the honor of their ascended Lord.

REMARKS.

1. Christ may well call this a blessed privi-

lege. It is blessed in the preparation for the work. Blessed as a work of gratitude and benevolence, and blessed for its security.

2. The glory of Christ thus revealed through the instrumentality of His people, shall ultimately be confirmed by His enemies.

LXXIX.

"For the Son of man is come to save that which is lost."—Matt. 18: 11.

THEME.—The mission of Christ is indicative of the fearfulness of the sinners' condition.

I. The condition which can derive help from none but such hands, must be desperate.

II. The expedient of rescue by the substitution of Himself in the suffering of death, indicates it.

III. Christ's reliance, not upon the power of persuasion, but upon the new-creating energy of the Holy Spirit, indicates it.

REMARKS.

1. Whatever means Christians employ for the recovery of the lost, they should rely upon the efficient power of Christ for success.

2. The desires of the carnal heart, the flatteries of men, and the seductions of the devil deceive men as to the desperateness of their condition. The sooner they are undeceived the better.

3. Sinners are sought. Why flee from Christ? Stop and hear the Saviour calling to you.

LXXX.

"I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living."—Matt. 22: 32.

THEME.—Our souls are deathless, they survive the dissolution of the body. This will appear:

I. From the expenditures of creation.

II. From the expenditures of redemption.

III. From its identity at the judgment.

IV. From the history of departed spirits.

REMARKS.

1. What dignity is thrown around the being of a man! Occupations of infinite magnitude claim his attention. Oh how odious the bestiality of the world!

2. Death is modified by this subject. It is but the process of the change of the mode of our existence, and is gloomy only to the unbeliever.

3. Redemption and the work of Christians are magnified. To savedeathless men is an occupation worthy of God and men.

4. Sinners are admonished. To make shipwreck of immortality is fearful.

5. The judgment, hell, heaven are relative terms. They are matters in which we have imperishable interests. Interests which, as we treat the gospel, are fraught with eternal happiness or misery.

L of C.

LXXXI.

"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matt. 25: 23.

THEME.—A social participation of our Lord's glory is legitimate, and appropriate to a participation in the Lord's servitude.

I. If any have been made partakers of the Lord's fidelity, in His enterprise, to endure its conflicts, its toils, and its reproaches, it is meet that they should have their Lord's honors.

II. If any have followed the footsteps of their Lord in His self-sacrificing pathway of glory, it is meet that they should reach the same goal of glory with their Lord.

III. If to raise them to glory, their Lord has incurred the expenditure of His life, it is meet He should see of the travail of His soul and be satisfied.

IV. If they have been made partakers of their Lord's new nature, it is meet that they should share the legitimate joys of that new nature.

REMARKS.

1. That faith which justly anticipates the glory, will joyfully take the service.

2. The service of God is honorable. What a fellowship! Its rejection is folly.

3. The sordid selfishness and pride of the

world in withholding the Lord's honors and treasure, is a world's ruin.

LXXXII.

"What, could ye not watch with me one hour?"—Matt. xxvi: 40.

THEME.—Patient, self-denying, and vigilant sympathy with Christ in His work, is an imperative duty.

I. The overwhelming magnitude of the work itself demands it. A moment may quarry, not a diamond, but a soul.

II. Our own relative position to that work demands it. It is all for us, or for ours.

III. The limited time assigned us for endurance, as compared with the rest that remains, one hour.

IV. The surpassing vigilance of the Master demands it. Ye have not yet resisted unto blood.

REMARKS.

1. Is it any wonder that Christ is grieved with slumbering Christians—and oh, how multiplied the occasions of grief!

2. Slumbering Christians are poor Christians. So shall thy want come upon thee as an armed man.

3. Is it a wonder that sinners follow their example and sleep too? But Satan does not sleep.

LXXXIII.

"Being grieved for the hardness of their hearts."—Mark iii: 5.

THEME.—Sinners, by their hard-heartednsss, grieve Christ.

I. They trifle with the very tender relation which He sustains to them—Father—Benefactor.

II. They trifle with the infinitely tender and loving feelings which He cherishes towards them.

III. They trifle with the self-sacrificings of His love for their benefit.

IV. They trifle with their own eternal destiny, to save them from which, He was willing to die.

REMARKS.

1. When sinners grieve, they cease to grieve Christ. Their tears are seeds of joy to Christ, angels and themselves.

2. What a one-sided war this controversy between Christ and sinners is! Christ would end it, but the objects of His compassion prolong it.

3. Sinners. Christ looks around on you with grief tonight. If Christ heals no hand here, He heals hearts. The proofs of His kindness are with us, will you grieve Him still?

LXXXIV.

"But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation."—Mark iii: 29.

THEME.—There is a sin which may be committed at any peorid of a man's life, which can never be forgiven.

I. That sin involves malice against holiness, perfected in words.

II. That sin involves this malice perfected in words against the recognized person of the Holy Ghost.

III. That sin involves the malicious utterance of words of blasphemy against the recognized person of the Holy Ghost, as the recognized agent in the work of practical redemption, in the work of man's recovery.

REMARKS.

1. This sin is an exception to all other sins, and should not be thought to interfere with, or abridge the fullness and freeness of gospel pardon.

2. This sin has the anathema of this world and the world to come, because it presumptuously meets, contemns, and seeks to baffle God in His personal visits for man's recovery.

3. This sin is fatal from no limitation of pardoning mercy, but because it deliberately spurns the only agent in the universe, who does

or can bring mercy to him; it negatives mercy in or at its fountain; it poisons the spring.

LXXXV.

"And he said to her, For this saying go thy way; the devil is gone out of thy daughter."—Mark vii: 29.

THEME.—If prayer be right, the answer is certain; or, the elements of successful prayer, as exhibited in the saying of the woman.

I. The disclaiming of all legal or legitimate claim on the part of the petitioner; asked mere mercy.

II. The boldness and importunity of an imperative necessity—Esther, Jacob and this woman.

III. The confidence of faith in God. She recognized His right, willingness and power to give.

REMARKS.

1. To offer acceptable prayer, is to go to God with a definite errand. The Lord save us from composition, from eloquent prayer! Here is a divinely approved pattern.

2. How much better is Christ than the best Christians. The disciples would have sent this woman away, but Christ entertained her complaint and met her necessities.

3. There is encouragement to pray for others when we can make their case our own. "Lord,

help me," said this woman, "My daughter is sorely vexed." Have we no pressing necessity, no child possessed; access is as easy now, and Christ and God are the same.

LXXXVI.

"And when he thought thereon, he wept."—Mark xiv: 72.

THEME.—The grace of God is at once the cause and the cure of penitential grief.

I. The grace of God reflects the odious and grievous character of sin. We learn our guilt at the cross.

II. The grace of God gives the eye to see, and the heart to feel and deplore the bitterness and the cruelty of sin. When conscience and wounded love cry out, we weep.

III. The grace of God, in its pardoning fullness, makes grateful love to overflow, and hides the grief of penitence. The sunshine of love, through tears of penitence, presents to the eye the rainbow of hope and joy.

IV. The grace of God changes our life into His glory, and mingles self-censure and confession with songs of victorious grace.

REMARKS.

1. Pastimes and diversions are dangerous to Christians. If he should more think thereon,

he would have more tears, and more joy, more complaint and more song.

2. The Christian needs the word and ordinances of the gospel, to call back his mind to the grace of God.

3. Sinners are thoughtless—sinners laugh. They must think some day, and weep.

LXXXVII.

"On earth peace."—Luke ii: 14

THEME.—The mission of Christ to earth was a mission of peace.

I. Personal peace.—In man's apostasy from God, the elements of his individual nature are thrown into a state of discord and war. Inclination and duty are at variance.

II. Social peace.—Peace between man and man. Selfishness is hatred; social war offensive and defensive and aggressive is its fruits in the social family of man.

III. Judicial peace.—There is a personal conflict between every man and God's law, and consequent exposure to judicial wrath.

IV. Universal peace.—Restored loyalty, or the conquest of right will be universal. The mission of Christ is peace on earth.

REMARKS.

1. In the union of the people of God with

Christ in His mission they are clothed with the panoply of peace. Their spirit, their weapons and their assaults are peaceful. The war that follows is of the world.

2. The reconquest of the world to the peaceful reign of Christ is one of love and of vengeance. The love is ours, the vengeance exclusively God's. Our peace is in God. In earth conflict is sometimes deadly.

3. Sinners, such a mission is indicative of infinite worth, and of fearful peril on your part. Your indifference contrasts strongly with the solicitude of heaven for you.

LXXXVIII.

"If thou therefore wilt worship me, all shall be thine."—Luke 4: 7.

THEME.—Seduction to devil worship is the fate of all who fear not God. No other antidote can save.

I. His means are ample to ply them with motive paramount to all others, save the fear of the Lord.

II. He has all the power of the seduced to help him. Devil worship is self worship.

III. There is no weapon save the sword of the Spirit, which is the Word of God, that satan dreads or feels, nor does he fear that in the hands that fear not God.

REMARKS.

1. Sinners should be warned against an invisible enemy, ever present and ever upon the watch for their overthrow. They should not be ignorant of his devices.

2. The fear of the Lord, and the sword of the Spirit are the safety of Christians. Their heart should be on its guard, and the sword in their hands.

3. The price of man's seduction to sin consists in promises unfulfilled, or greatly overrated by selfish desires, or false representations.

LXXXIX.

"But the Pharisees and lawyers rejected the counsel of God against themselves."—Luke 7: 30.

THEME.—It is fearful for men to reject or disregard the counsels of God against their own convictions.

I. In their ignorance and peril, to reject the guidance of divine counsel, can but be against themselves.

II. It anticipates and nullifies all argument, all appeal for the amendment of their ways. They have closed the door of moral, and shut you up to sinister, appeal.

III. It renders the controversy with God known and direct. It is the worst, the finishing type of sin.

REMARKS.

1. The counsel of God will be the sufficient, the only apology for the upright and obedient.

2. The errorist and the hypocrite, the impenitent and the wayward, who is under the conviction that the Bible is God's Word, occupies a position more fearful than the heathen.

3. The gospel is a savor of life unto life, or of death unto death. What responsibility is on him who brings it, and danger on him who receives it.

XC.

"For she is a sinner."—Luke 7:39.

THEME.—The fact that one is a sinner, cements the penitent soul to Christ. Let us view this fact from Mary's standpoint.

I. She was a sinner, yes, and therefore Christ was just the being she needed.

II. She was a sinner, yes, and therefore she was an object of Christ's mission.

III. She was a sinner, yes, and therefore a penitent return to Christ her appropriate occupation.

IV. She was a sinner, yes, and therefore deeply indebted to pardoning mercy and recovering grace.

REMARKS.

1. The chief danger of sin is not its magni-

tude, but blindness to its enormity and pertinacity in it.

2. Phariseeism, and worldly refined Christianity may have dry eyes, but real piety has both the heart and the cause to weep.

3. It is not the beneficial returns that are made to Christ that alone please Him, but the spontaneous gushings of a grateful heart.

4. The sovereign grace of God lays sin itself under contribution to His glory. Grace is magnified by sin's enormity.

XCI.

"And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell."—Luke x:15.

THEME.—Gospel privileges abused enhance the sinner's doom.

I. Gospel privileges are costly; hence their abuse enhances guilt.

II. Gospel privileges involve the moral excellencies of God. Their abuse is malignity against Him.

III. Evil exercises harden the heart. To reject these privileges, is an evil exercise which increases inherent guilt.

IV. Gospel privileges are the sinner's only remedy. They present Christ the Saviour. Their rejection is despite to the Spirit of grace.

REMARKS.

1. Indifference is not independence; results of a proffered gospel rejected are of fearful magnitude.

2. Oh, how solemn, how fearful, our mission of mercy to dying men! Paul might well say "Who is sufficient for these things?"

3. Special visitations of Christ involve special responsibility. Bliss inexpressible or woe unutterable will result from the present visitation of God.

XCII.

"But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."—Luke x: 42.

THEME.—An experimental knowledge of God, or acquaintance with Christ, is the supreme and only indispensable portion of man.

I. It alone meets the inherent necessities of the soul now or hereafter; as the body has inherent necessities, so has the soul.

II. Its possession improves the soul; the more a man has of it the better he is.

III. It is held by a safe tenure; it shall not be taken away; other portions are transitory, etc.

REMARKS.

1. This possession is a matter of choice; none

have it who do not choose it, and none who choose it are deprived of it.

2. Any neglect of this treasure grieves Christ. Duties of hospitality or worldly prudence will not justify such neglect.

3. Sinner, whatever else you may possess, without this you are poor indeed. Many things are convenient, but one thing is needful. Oh, secure that one thing. It is found at the feet of Jesus, where Mary chose to sit.

XCIII.

"But if I with the finger of God cast out devils, no doubt the kingdon of God is come upon you."—Luke xi: 20.

THEME.—An authoritative credential of Christianity is found in its anti-satanic influence.

I. Its anti-satanic character is obvious to all; its doctrines, its occupations, and its precepts.

II. Its unfailing provocation of satanic hostility. When have the satanic influences of any age ever failed to oppose and hate it?

III. Its anti-satanic power. Every conversion is an almighty anti-satanic victory. The strong man is spoiled; the keeper of his palace, dispossessed.

IV. Its anti-satanic fruits, love, peace, joy and moral elevation. It is moral sunlight chasing satanic darkness from the human mind.

REMARKS.

1. Apostasies and defections are no objections to Christianity. The beginning and completion of both proclaim the heavenly nature of Christianity, by turning from it, to sin.

2. There is no neutral ground between Christ and Satan. Every man has his side, for,or against.

3. To charge the Spirit's work to satanic agency, is blasphemy of a most fearful character. It is lying to God, and of God, and to man's destruction.

4. The kingdom of God comes to conquer Satan, and win the sinner, or to conquer Satan and the sinner—you must be won, or conquered.

XCIV.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."—Luke xiii: 28.

THEME.—When all the redeemed shall be gathered into the Kingdom of Christ, and we left out, it will be dreadful.

I. A recognition of what will indicate to us what we have lost.

II. The fact that others are there indicates that we might have been: our own folly will pierce us.

III. We shall feel then that the Hand so full of riches, and so omnipotent to bless these, is forever arrayed against us.

REMARKS.

1. How precious the privilege of the present hour, in which this dire calamity may be avoided.

2. God may well say, woe unto them that laugh now. The laughter of the scorner will end in bitter weeping. Better to weep now.

3. The exposed condition of our friends should make us weep. The living. enlightened Christian will ever be the earnest Christian.

XCV.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!"—Luke xv: 17.

THEME.—Apostasy from God is moral insanity, a disease of most malignant and fatal power.

I. The disease! Moral insanity.

1. The judgment controlled, and deceived by a wicked heart.

2. The energies of the mind suborned, and energized by the fires of passion.

II. The malignant power of the disease.

1. When the heart, and judgment, and passions are enlisted in the apostasy, what is then left to begin the healing?

2. It is the very nature of the disease to regard sanity as madness, and healing agencies as obtrusive and hateful.

3. The efficient, and only efficient remedy, is indicative of its magligunant power. The spirit. Extremity. Flood.

REMARKS.

1. The unhealed are excuseless, and their doom self-inflicted.

2. The healed are humble, confiding, and grateful.

3. The healed are welcomed and crowned. But oh, themselves, God-plucked, God-wrought, shall be stars in the crown of the Healer, in that day when He makes up His jewels.

XCVI.

"It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is fouad."—Luke 15: 32.

THEME.—The perilous controversy between the sinner and God is all his own, and perpetuated only by himself.

I. It originates with him. The prodigal son was not sent away. He chose independence of his father.

II. Even in his apostasy God withdraws not the supplies of his bounty. He divided to him. Vs. 12.

III. God delights in his return. When he was a great way off his father saw him, and ran and kissed him.

IV. God has provided for his reinstatement in His family. The calf, the robe, the ornaments, the home, were all awaiting his return.

REMARKS.

1. All that sympathize with God will rejoice in the conversion of a sinner. There is joy in heaven.

2. The judgments of God have their use; often nothing but dire necessity will cure moral insanity.

3. When the worldly wise think men lose their senses, then it is that they have just regained them. When he came to himself. The sinner is mad.

XCVII.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried."—Luke 16: 22.

THEME.—The moral worth of the pious, however veiled, obscured, and misjudged in this world, is duly appreciated and honored in the heavenly world.

I. This is indicated by God's providential discriminations in this life:

1. His rod discriminates.

2. His consolations discriminate.
3. His Word discriminates.

II. This is indicated by the discriminations at death:

1. At death the prosperous sinner is left companionless. The afflicted pious is embraced by the heavenly.

2. The sinner is left homeless. At the end of a weary pilgrimage the Christian finds a home in the family of God.

3. At death the prosperous sinner is dispossessed of his purloined treasure. The afflicted and pious comes from exile to his heirship, his inheritance.

REMARKS.

1. How important it is to ascertain what God thinks of us. The estimate of the heavenly world will stand.

2. Christians can well afford to be patient under trials. The fruits and terminations of all things will make ample amends.

3. Hell will cure the folly, if it does not remedy the evil of sin's reigning power. The lost would warn his living brethren.

XCVIII.

"I tell you, this man went down to his house justified rather than the other."—Luke 18: 14.

THEME.—The man that pleads for mercy is approved of God.

I. He honors the law, by confessing his guilt, by admitting the justice of its claims upon him.

II. He honors the death of Christ, by pleading its avails. He appropriates the rich provisions of God.

III. He honors holiness, by confessing the burden of his sins. The heart that loves sin seeks not to escape from it.

REMARKS.

1. What a beautiful paradox is a repenting sinner; none worse, none better. Afraid of God, yet coming to him in earnest. The subject of divine favor, yet ready to die with self-condemnation.

2. Self-righteousness is a dreadful foe to grace. It is thankless for what it has, but thankful for what it has not. It affects to despise sin, yet cherishes it and glories in it. It spurns the strait gate and the narrow way, and flies off on a short cut to heaven, but lands in hell.

XCIX.

"He beheld the city, and wept over it."—Luke 19: 41.

THEME.—The compassion of Christ is universal, perpetual and infinite.

I. This is seen in the social compassion of His life on earth, His birth and association with the lowly.

II. This is seen in His mission of redeeming mercy involving, as it did, infinite suffering.

III. This is seen in His redemptive arrangements, involving all the operations of grace in heaven and earth.

IV. This is seen in His unabated sympathy for the incorrigible. In the strange work of His judicial vengeance, He takes leave of the doomed in tears.

REMARKS.

1. No wonder Christ is worshiped in heaven. The possession and exercise of infinite power in such hands, may well bind all hearts to his throne.

2. Here is the hope and help of the lost, not merely in what Christ has done, or what opportunities are his, but Christ in person and compassionate power.

3. The subject affords practical instruction to those who agree with God, in the justice of their condemnation, and earnestly desire help. It commends them to Christ as a ready and efficient helper.

4. Oh, the startling efficiency of the sinner's madness on reaching his doom, despite such compassion! He forces upon it the dreadful alternative of either abandoning the sinner to his woe, or the universe to destruction.

C.

"If thou hadst known, even thou, in this thy day, the things which belong unto thy peace: but now they are hid from thine eyes."—Luke 19: 42.

THEME.—Sinners are in danger of passing the bounds of their probation.

I. The limits of their day are to them unknown; how near, how remote, they have no means of ascertaining.

II. They often deceive themselves with a false interpretation of present mercies into an occasion of presumption.

III. The occupations of earth, its engrossing themes of interests, its pleasures or its cares beguile them past the hour.

IV. As they approach the limit of their day, their insensibility increases.

REMARKS.

1. Our interests at stake are too vast to be thus hazarded; the results too fearful to be lightly incurred.

2. Christians should share largely in the compassionate solicitude of Christ for the condition of lost men.

3. If there be cruelty in the damnation of the lost, that cruelty is in the sinner himself. The tears of the Son of God will vindicate heaven from his doom.

CI.

"In your patience possess ye your souls."—Luke 21: 19.

THEME.—Evangelical patience is indispensable to a stable endurance of the Christian conflict.

I. We need it in our home conflicts with sin in our members.

II. We need it in our conflicts with sin in the church; domestic troubles are hard to be borne.

III. We need it to endure the contradiction of sinners against ourselves; against God.

IV. We need it, after we have done the will of God, to wait for Him—for the redemption of all His promises.

REMARKS.

1. The patience of the saints is the glory of Christ, a token of the righteousness of His vengeance upon their adversaries.

2. The patience of the saints is known only to the converted, distinguished from indifference or fortitude, first attained, then cherished.

3. The vexations of the sinner will surpass those of saint. They may be mocked for a time, but they will triumph and crash him at last. Sinner, not to angels, but to you, the patience of the saints presents an inviting aspect.

CII.

"When thou art converted, strengthen thy brethren." —Luke 22: 32.

THEME.—We need special preparation in our own hearts, and faith, to be beneficial to others.

I. A proper adjustment of our own delinquencies with God.

II. A personal enlargement so as to grasp the gospel, the plan of redemption, ourselves.

III. A sympathy with Christ in His concern for the lost. To grasp salvation understandingly is to know the worth of it.

IV. Boldness of faith, which cares for men, but disregards their hatred or malice.

REMARKS.

1. Let us begin with ourselves, seek to be converted anew.

2. Nothing efficient can be done for ourselves or others, till the Spirit of God descends upon us. Let us seek His bestowment.

3. When judgment begins at the house of God, it will not end there; this is the channel through which God reaches others.

CIII.

"Behold the Lamb of God, which taketh away the sin of the world."—John 1: 29.

THEME.—Christ takes away, removes forever,

the sin of the world from every believer's heart.

I. He removes it by the atoning power of His death, and by the living power of His righteousness. He died to absolve—He lives to plead.

II. He takes it away by the renewing and regenerating power of the Holy Spirit.

III. He takes it away by the sanctifying power of His truth.

REMARKS.

1. The business of Christians is like that of John, to point men to Christ and say, "Behold the Lamb, etc."

2. Let Christians be earnest in their work, and be seen to commend no other remedy for lost men than the atoning blood, and quickening spirit of the Lamb of God, and let sinners see to it, that they trust in none but this atoning Lamb for the removal of sin from their hearts.

CIV.

"Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God."—John 3: 3.

THEME.—In order to participate in the kingdom of Christ, a radical change must be wrought in the man himself by omnipotent power.

I. Without it he can neither understand, nor serve in the kingdom. In it, heart service alone is acceptable.

II. Without it, he has no rights in the kingdom. His heirship is by birth, purchase and adoption. This is his vital passage from the revolted world into the kingdom.

III. Without it, the kingdom of Christ would be neither home nor privilege for him. There is nothing in all the joys of the redeemed that would not give pain to the unchanged man.

REMARKS.

1. This subject deals a leveling blow to all the distinctions of earth. The children of Abraham and the children of Voltaire, the children of a king and of a beggar, stand on a level.

2. Would men look for the barrier between them and heaven, they will find it in their own hearts. The only obstacle in the way is this; all others are provided for; this must yield to the Holy Ghost alone.

3. Worldly organizations may increase by other means; the birth of flesh may augment them, and change of purpose may increase them, but at the door of the church of God stands the Son of God saying, "Ye must be born again."

CV.

"So is every one that is born of the Spirit."—John 3: 8.

THEME.—That change which is indispensable

in man to his salvation is wrought by the spirit of God.

I. The reasons for this work are with God alone.

II. The operation of the power is unseen.

III. The effects are visible—the work done is seen.

1. The heart is reproved of sin, convicted. This is the office work of the spirit.

2. The enmity of the heart is slain. The love of God conquers—"God loves me, then I will love Him."

3. The energies of a new life are exhibited.

REMARKS.

1. In the accomplishment of this work, the spirit assigns Christians a part.

2. Here then, sinner, is your help. The Spirit of God. When that Spirit retires from you, your case is hopeless—successful resistance is death.

CVI.

"The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil."—John 7. 7.

THEME.—The reproving character of the gospel is sure to arouse the world's enmity.

I. It reproves by the power of contrast.

II. It reproves by exalting God, and His holy law. The substitution of Christ magnifies both the law, and the transgression.

III. It reproves by its offers of mercy. Pardon supposes guilt.

IV. The measure of earnestness in affectionate entreaty is the measure of reproof.

REMARKS.

1. Let Christians be sure, it is not their fault, but a pure gospel, that gives offense. The responsibility is not with them.

2. Let Christians look for their sympathy and help, not to the world, but to Christ. Please Him and let the approval of the world go.

CVII.

"And ye shall know the truth, and the truth shall make you free."—John 8: 32.

THEME:—The renewed heart finds and obtains its freedom in the knowledge of the truth.

I. Truth, known, frees the pious heart from practical controversy with God.

II. Truth, known, enables the pious heart to detect and free itself from its own wrongs.

III. It enables the pious heart to detect, and free itself from the sins of others.

IV. Truth, known, frees the pious heart from the great want of unsupplied immortality, idleness, starvation and dread.

REMARKS.

1. The Bible, so precious to the good, and

too authoritative to be rejected, is shunned or perverted, because it fetters the passions, and abridges the freedom to sin.

2. The reason is obvious why exemption from the inspection, the reproofs, and the claims of the gospel is claimed. All such demands indicate both the knowledge, and the love of wrong-doing.

3. Truth will ultimately free every man, or bind him in eternal chains.

CVIII.

"Why do ye not understand my speech? Even because ye can not hear my word?"—John 8: 43.

THEME.—The teachings of Christ are offensive to carnal men.

I. He reveals God. Men are unwilling to come in contact with God, whom they have injured.

II. He reveals man. A self-introduction is humiliating and painful.

III. He preaches salvation by grace. It offends pride and lust, and awakens hostility.

IV. He reveals the judgment. It awakens their fears, and disturbs their peace.

REMARKS.

1. Offensive as are the teachings of Christ, they are alone useful. All deception must end.

2. Christ's teachings are God's appointed in-

strument of a world's salvation; foolish to men, but the power of God unto salvation.

3. Sinners must expect unwelcome truths if they would be blessed. Thankless repulses on the part of Christians. in their attempts to save men, should not discourage them.

CIX.

"And whosoever liveth and believeth in me shall never die."—John 11: 26.

THEME.—The Christian, the child of God, will never die.

I. He is quickened from the incipient stages of death, with which all are smitten.

II. He is delivered from the legal decree of death which dooms the race.

III. He is delivered from a state of negative death into positive life. by his departing from this world.

IV. He is delivered from the judicial and executive infliction of death at the judgment, and installed in life.

REMARKS.

1. From this standpoint, the aspect of death is greatly modified, it is spoiled of its terror.

2. Personal religion is eternal life begun and secured. Fellowship with God is incipient life, and faith anticipates the completion.

3. Christianity, and it alone, is death's anti-

dote. To all but the believer, it involves the living wrath of the living God.

CX.

"Behold the man."—John 19: 5.

THEME.—Christ, in his humiliation, is worthy of perpetual and universal observation.

I. As an exhibition of the patience and meekness, which are the chief ornaments of the Christian character.

II. As an exhibition of human depravity. Oh, what ingratitude, what insensibility to their own good, what malignity!

III. As an exhibition of God's love for a lost world. It must have been self-moved and infinite. How vile the recipient, how rich the gift!

IV. As an exhibition of the living fidelity of Christ, the Mediator. No after act of His love or fidelity can surpass this which finds Him prepared and ready.

REMARKS.

1. The subject presents an antidote for all the sorrows of Christians. Is thy heart oppressed with sorrow of any kind? Behold the man!

2. Would Christians bless men, let their perpetual cry be: Behold the man! If men are blessed, they must be brought to this remedy.

3. If sinners refuse to behold Christ in His humiliation, they must behold Him when He comes in His glory. If they will not behold the Savior, they must behold the Judge; must see Him in His exaltation and power, to their everlasting dismay.

CXI.

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit."—John 12: 24.

THEME.—The death of Christ is the pledge and means of the salvation of men, and the ultimate triumph of His kingdom; or, in other words, Christ dying to conquer.

I. In illustrating this, I remark, the death of Christ completed His title to His mediatorial reign. Back in the councils of eternity. Covenant.

II. The death of Christ was the very gate, or portal, through which He had to pass from His sufferings to His throne. Death lay between Him and His throne of glory, and if He would reach that, He must die. No other path to glory.

III. The death of Christ is the meritorious ground and price of salvation to men. The multitude were lying under penalty of death, of a broken law. To deliver them he must die.

REMARKS.

1. Paul might well say: "God forbid," etc. The germ of heaven was in that death, and he might well glory in it.

2. Every Christian should not only glory in the cross, but he should not shrink from following Him who hung on it, to the cross if He require it, or to the grave, as we know He has appointed it. It is thus only that we can follow Him to His throne. Let not Christians complain that they have the sentence of death in themselves.

3. There is a great and practical principle folded up in this text, the necessity of dying to self and the world, in order to inherit eternal life. Same truth in following verse: "He that loveth his life shall lose it." Like Christ, we must die to conquer,—to self and the world.

Unconverted hearer, I point you to a conquering Savior; one whose death entitles Him to be a Mediator, and which furnishes a meritorious ground of salvation for you. You need His help as Mediator to pay your debts to divine justice and reconcile you to God.

CXII.

"If any man serve me, let him follow me; and where I am, there shall also my servant be."—John 12: 26.

I. What is involved in the service of Christ:

1. The negation of self. Whatever the act, if self enters as a motive, it is not service.

2. It involves the recognition of, and abso-

lute subjection to, the authority of Christ.

3. The work must be in reality the privilege of love; from the force of love.

II. The certainty of such sharing the home of Christ:

1. His present occupation insures it: "I go to prepare a place."

2. His pledged veracity insures it: "I will come again."

3. His asserted claim to the Father insures it: "Father, I will that those thou hast given me be with me."

REMARKS.

1. The service of Christ is an honorable occupation, recognized of God and crowned.

2. The character and province of good works are defined and contradistinguished from will-worship, and self-righteousness, in this discourse of Christ.

3. The service of Christ is more than a privilege, it is a duty. All who serve Him not are rebels against God, and must be treated as such. Their fare, their home, must be with the master they serve.

CXIII.

"If any man serve me, him will my Father honor."—John 12: 26.

THEME.—If we please God, we must serve Christ.

I. Because He has served us. His service of us,

was gratuitous, costly, and of infinite benefit.

II. His right to command renders His service imperative. To serve Christ is to serve God.

III. To serve Christ is to serve men, is to sympathize with Him in His benevolent work of salvation.

REMARKS.

1. The service itself is joyful. In keeping His commands there is great reward. The obedient eat the good of the land.

2. Christ will be to His servants no mean prince. He will measure their reward by His own fulness and merits.

3. This service, with its honors, is free to all. If any man serve me, him will my Father honor: men may despise, but God will honor. Other services may be preferred, this only will be honored; other masters may flatter and seduce, this only will bring honor, because this only is honorable.

CXIV.

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12: 32.

THEME.—The universal prevalence of the gospel and reign of Christ is pledged in His death.

I. His death completed His title to His mediator-

ial and universal empire. Isa. 53: 10.

II. His death was the portal through which He passed from suffering to glory. Luke 24:26.

III. His death released His chosen, and confirmed the doom of His incorrigible enemies.

IV. His death is the Spirit's argument in His work of resistless conquest. John 16: 9.

REMARKS.

1. Paul might well glory in the death of his Lord. He is not alone. It is the Christian's weapon in all his conflicts. It is his hope and his song in all his pilgrimage, and his crowning glory in heaven.

2. Let not saints complain that they have the sentence of death in themselves. The path of their Lord is good enough for the disciples. His led through death to glory; we can afford to follow Him.

3. The reign of sin, the reign of death, shall not always last. The first is removed by the death, and the second by the resurrection of the Son of God. The race is destined to be conquered by His gospel, or His power.

CXV.

"I go to prepare a place for you."—John 14: 2.

THEME.—The sorrows of the Christian's life and of his death have an antidote in the attractions of his future home.

I. Its preparation and attainment are secure.

II. It is the Father's home—a filial home.

III. The good will be there—it is a holy place.

IV. Christ will be there, with His love and fullness.

REMARKS.

1. In order to avail ourselves of such an antidote, we should cherish the anticipations of that home. The light of it should cheer our pilgrimage.

2. The toils of the pilgrim assumed, and the home of the pilgrim anticipated, will give us the character of pilgrims as it did the ancients.

3. What a change of mansions death will effect, both with saints and sinners. Oh, there is a palace for the poor, even for the houseless, and a prison for the prince. Each will go to his own place

"Yes there's a home for weary souls,
A rest for pilgrims found;
A home where God the Father dwells,
Where peace and joy abound.

There is a home where Jesus reigns,
God's own annointed Son,
Where angel harps and seraph strains
Make all His glories known.

A pilgrim once, our griefs He knew,
His footsteps mark our road,

And there for us, He led the way,
Up to that home with God.

There will He bring His weary ones,
And they shall sigh no more,
Pilgrims, at home they rest and sing
The Savior's love and power.

Then shall my sorrows find an end,
And all my sighs shall cease,
Patient, I'll wait my journey's end;
To share the promised bliss."

CXVI.

"I will come again, and receive you unto myself."—John xiv: 3.

THEME.—Death is the most happy event that can overtake a disciple of Christ, fall upon him when it may.

I. Its approach puts the words of the dying Saviour on their lips, "It is finished." It ends life, conflicts, and trials.

II. It realizes to them life's great end.

1. Personal recovery from sin. Baxter, when asked just before dying "How are you now," said, "Almost well."

2. The companionship of the good, and holy, who have gone before.

3. The occupations and surroundings of the blest.

4. The presence of Christ Himself.

REMARKS.

1. Let us always remember that to the Christian the bitterness of death's approach is not merely mitigated, but changed into grateful comfort by the bringings of His approach.

2. Death has its pangs, and its terrors, but oh it brings glorious things to the believer, an end of life's conflicts, and the beginning of heaven's bliss, and so must be the most happy event that can overtake a child of God.

CXVII.

"If ye loved me, ye would rejoice, because I said, I go unto the Father."—John xiv: 28.

THEME.—The ascension of Christ, though an occasion of momentary grief to the disciples, is an occasion of joy to the saints in every age.

I. Thereby their Lord has passed from suffering to glory.

II. Though personally absent, yet is He present for greater efficiency.

III. Exalted to His throne, He will carry forward the work in which they are engaged, not with the feebleness of the straitened servant, but with the power of the reigning God.

IV. As their forerunner, He has taken possession of their inheritance, and is henceforth,

until He comes, to be engaged in preparing mansions for them, when He will return to bring them home.

REMARKS.

1. Limited conceptions of Christ, limit the love of Christ. To know Him better, is to love Him better.

2. Though Christ is unseen, He should not be unloved. Faith may still realize Him as ours.

3. When God removes the comforts of His people, it is to give them greater comforts. The developments of His providence will more than hush every murmur.

4. Though sinners are released from the restraints of a present Christ, they are not released from His observation.

CXVIII.

"For without me ye can do nothing."—John xv: 5

THEME.—Christians are efficient in the service of Christ only with His efficient aid.

I. They depend on Him for the vital energy of their own personal piety, access to God's fullness.

II. They depend on Him for all the instruments of success in their work.

III. They depend on Him for the entire efficiency of all they do, in carrying forward their work.

REMARKS.

1. Every attempt in the gospel enterprise to go or do alone, and without Christ, has its origin in pride, and its end in defeat.

2. How careful should we be to secure the presence and aid of Christ. Let us be careful to do His work, for His sake, and in His spirit.

3. Oh, what a privilege to work for such a friend, with such a helper, and to such an end.

4. Sinners reverse all this: they serve a hard master, they invoke terrible aid, and reap a dreadful reward.

CXIX.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv: 7.

THEME.—Vital and active union with Christ is indispensable to successful prayer.

I. Without such a union, the prayer itself would be offensive.

II. If not thus in Christ, success would be injurious; sinister desires strengthened.

III. Christ only has claims on the prayer answering power; out of Him is no claim.

IV. Thus in Christ, we are in the current of purposed blessings.

REMARKS.

1. Favorable returns to prayer will correspond more with the quality, than the quantity of prayer.

2. The history of eminent piety and successful prayer shows them inseparable. Moses, Daniel, Elijah.

3. The success of Christians will correspond to their consistent prayer.

4. No prayer is no better than bad prayer.

CXX.

"For the Father himself loveth you, because ye have loved me."—John xvi: 27.

THEME.—The paternal favor of the Father is vouchsafed to those who love his son, Jesus Christ.

I. Because such and only such love the Father. He sees Himself beloved in the Son.

II. Such and only such as love the Son are joint heirs with the Son to his Father's favor.

III. For such the Son intercedes. Divine courtesy to His Son is by the Son transferred to them.

REMARKS.

1. By the same law attachment to the Son secures paternal favor or love from all others who love Him.

2. By the same law of attraction and re-

pulsion will our love to Christ measure the aversion of the world to us. The world will only love its own.

3. No acts expressive of our love to Christ can be wisely omitted. Fidelity to Christ is the greatest evidence of our love to the brethren.

4. Prayer is availing; the name of Christ is all-prevalent.

CXXI.

"These things I have spoken unto you, that in me ye might have peace."—John xvi: 33.

THEME.—The disciples of Christ have a source of perpetual peace in the things He has taught.

I. Sin is a disturber of man's peace. Its cure is in the gospel. Sense of unworthiness and shortcomings.

II. God's administrative justice is a disturber of man's peace. Its antidote is in the gospel.

III. The world's malice is a foe to human peace. Its conquest is in the gospel.

IV. Sickness, pain and impending death are disturbers of man's peace. Its antidote is in the gospel. Home and provision for the future.

REMARKS.

1. How important that Christians understand and are able, under all circumstances, to appropriate the teachings of Christ to their use.

2. The fearful and unhappy Christian is the ignorant or the unbelieving Christian. Remedies, however sovereign, if unappropriated, are useless.

3. There is no peace to the wicked, the unbelieving. The exposure, the annoyance of the Christian are all his. But he has not his security, his shelter, his antidote. He has none.

CXXII.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John xvii: 3.

THEME.—God recognized, is indispensable to the life of the soul, yea, it is its life.

I. Such recognition of God is indispensable to the life of the soul, because without it, all the developments of science are but startling, inexplicable mysteries.

II. Without it, the soul is released from the attractions of God, and subjected to the partial, downward, and serious attractions of earth.

III. Without it, the perceptive powers of the soul bring no bridle, but fearful and ruinous stimulatives to human passions.

IV. Without it, the waking, spiritual existence of the soul will be a living death; no longer deceived by the dreams of earth, with no law of equity to its fellow, of benevolence

to its inferior, and especially of recipient worship to its superior, it cannot know life.

REMARKS.

1. That morality that ignores God is defective, and loveless selfishness will ignore its authority, at its pleasure.

2. The literature of a nation is only a blessing as it recognizes God. There are fearful indications on this question. Let Christians be on their guard in their politics, and not ignore God.

3. The subject magnifies the gospel mission. Christ the way to God, the truthful exponent of God, and the relative fulness of God, must be given to the world, or it is without life.

CXXIII.

"Because they are not of the world, even as I am not of the world."—John xvii: 14.

THEME.—Christians are separated from the world as Christ was.

I. Christ was separated from the world in His occupations and motives. So Christians.

II. Christ was not of the world in His chosen companionship. So Christians.

III. Christ was not of the world in its revolt from God. So Christians.

IV. Christ was not of the world in the origin of

His moral state and character. So Christians.

REMARKS.

1. Christians must expect to share with Christ in the world's dislike and hatred.

2. Though not of, they are in, the world for like purposes with Christ, that they may benefit the world.

3. Hence they will share with Christ an unworldly portion.

CXXIV.

"Father, I will that they also, whom thou hast given me, be with me where I am."—John xvii: 24.

THEME.—The riches and security of believer's prospect is found in the will of Christ concerning them.

I. His right to will given Him. Bought from the Master by Him.

II. His power to exercise his will. (1) Of right. (2) Over their foes and obstructions.

III. The matter of His will. (1) Their ultimate presence. (2) A participation in His original glory.

REMARKS.

1. Christ is, and should be, all in all to Christians.

2. We should will to be with Him in his toil and suffering in return for His will, giving us a share in His glory.

3. With good will we should seek, and live to win souls to Him.

CXXV.

"My kingdom is not of this world."—John xviii: 36.

THEME.—The kingdom of Christ is spiritual and limited to subdued hearts.

I. Christ has a kingdom, foretold, preached, established.

II. Is limited to subdued hearts:

1. None but the new born can see or enter it. John 3: 7.

2. The force of execution appealed to is love. "If ye love me, keep my commandments."

3. The expurgation of all others is provided for in the laws of the kingdom.

4. All others who enter will be regarded and treated as intruders at last.

REMARKS.

1. All churches who do not make the new birth indispensable to membership, or to ingress to membership, do constitutionally ignore the kingdom of Christ.

2. The distinctive prescriptions of the gospel are appropriate only to those who are converted to God. Their observance by others is hypocrisy.

3. The prosperity and increase of the kingdom of Christ can be looked for only in the quickening power of the Holy Ghost. To win hearts is our business.

CXXVI.

"Neither is there salvation in any other."—Acts iv: 12.

THEME.—There is no other being in the universe can save us, but Jesus Christ.

I. There is none that knows how to save us but Christ. He can lay his hands on both parties; knows the rights and necessities of both.

II. Christ alone has the right to save us. In His relevant rights alone is salvation for us.

III. Christ alone has power to save us. He alone has power to conquer us and our foes, and to give us the victory over sin and Satan.

REMARKS.

1. Sinner, Christ is your only help and hope; your appeal must be direct to Him; your trust in Him and Him alone.

2. Other prescriptions, however specious,

and all prescriptions which do not bring the soul directly to Christ, are fatally delusive.

3. Such a remedy has been provided for no ordinary disease. The condition of the sinner is desperate indeed.

CXXVII.

"Lord Jesus, receive my spirit."—Acts vii: 59.

THEME.—Christ is the Christian's God, in whom he confides his eternal interests.

I. This is evident from the hour of Stephen's prayer. Death presses eternal interests on the soul. Men then call upon their God.

II. From the character of Stephen. He was full of faith, and the Holy Ghost. He knew Christ.

III. From the matter of his prayer. His eternal interest, his departing spirit, is committed, not to Abraham, not to angels, but to Christ.

REMARKS.

1. The Christ that is not God, is not the Christian's Christ, but the Christ of the deceived the deluded, and is neither to be worshipped nor trusted.

2. The Lord Jesus of the good man's life, is the Lord Jesus of the good man's death. The sinner subjected, the sinner cleansed, will be the hailed of Christ among the blessed.

3. Men's bodies may claim their chief attention. while living, but in a dying hour the spirit only will command it. It will be for its use that the body will be raised.

4. Did Stephen, that good man, full of the Holy Ghost, and power, need to pray, did he need the help of the Lord Jesus, how much more we? Sinner, you must die.

In that lone hour when death comes nigh,
When friendship's broadest care shall cease,
Shall faith lift up thy languid eye,
To see thy Saviour throned in bliss?

Oh, in that hour when thou must die,
And give thy body to the tomb,
Shall faith lift up the victor's cry,
Lord Jesus take my spirit home?

Oh, is the dying Christ thy God?
Canst thou on Him thy spirit cast?
My Jesus, with His cleansing blood,
Is He thy hope, thy God at last?

Hail dying, rising, reigning God,
For Thee, oh let me live and die,
And fix, oh fix my last abode,
In Thy bright home beyond the sky.

CXXVIII.

"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge."—Acts 7:60.

THEME.—No matter of personal trial or interest

which may beset or threaten the Christian, but should be lost sight of, in a concern for lost men.

I. The genius, the soul, of Christianity is that of self-sacrifice for the good of others, as is seen in God, in Christ, and in the saints.

II. There is one who effectually cares for Christians. They may well care for others. Their own interests are provided for, they are released to care for others.

III. The trials to which Christians are exposed are evanescent and limited, while those to which sinners are exposed are eternal.

IV. The trials of Christians are glory seeds; while those to which sinners are exposed are seeds for a harvest of unending woe.

REMARKS.

1. Herein is the commanding power of religion. Its transforming and ennobling power constitutes an almost resistless appeal to sin-degraded man. Good works have a constraining power.

2. Of such heaven and earth will expect more than of others. We must not cover up the life of Christians. The love of enemies is a God-given grace; the demand for its exercise is imperative.

3. If deep solicitude becomes the Christian for the unconverted, then is the indifference of the unconcerned amazing.

CXXIX.

"And there was great joy in that city."—Acts 8: 8.

THEME.—Public happiness results from the success of the gospel.

I. It removes the occasions of grief, by curing the vicious.

II. It begets a fountain of living joy in the subjects.

III. It spreads over the community new bonds of social union and joy.

IV. It sets its subjects to doing good to others, and so promotes joy.

V. It is grateful to the good in heaven and earth, and so promotes joy.

REMARKS.

1. The misguided and malevolent alone will oppose a revival.

2. All the schemes of earth to make the world happy have proved a failure. Religion, revivals, the conversion of men to God, will alone do it.

3. The joy of the world is phosphorescent; it shines only in the dark.

CXXX.

"Lord, what wilt thou have me to do?"—Acts 9: 6.

THEME.—The certain and infallible fruit of restoration to moral sanity, is subjection to the guidance of God.

I. A sane heart is just. It will yield submission to legitimate, and rightful authority. It will render to God the things that are God's. A sane heart will be just and honest in all its relations.

II. A sane heart is holy. It will therefore seek a holy guide. God only is such a guide; so Paul felt and hence said, "Lord, what wilt thou have me to do?"

III. A sane heart is wise. We do not expect an insane man to exhibit wisdom, or promote his own real interests; not capable. But wisdom is expected of a sane man. So a heart fully restored to sanity will exhibit true wisdom—will pursue a course that will secure its own peace and happiness and interests. Devotion to the world will not promote one's highest happiness or best interests.

REMARKS.

1. The world's self-will is the world's madness. Freedom from the control of the tyrant sin, is desirable, but freedom from the restraints of God and law, is madness and will lead to self destruction.

2. This inquiry of the sane heart should be renewed under every exigency. Paul doubtless asked many times, "Lord, what wilt thou have me to do?"

3. Men around us are under a delusion; they

are not in their right mind—blinded. Have compassion for them, and endeavor to bring them to Jesus, the healer. It is just such a cure as was wrought for Paul, we want to see in our midst.

CXXXI.

"These that have turned the world upside down have come hither also."—Acts 17: 6.

THEME.—It is a peculiar, ever present characteristic of sin, that it makes men hostile to their own best good.

I. This is indicated by the hostility of men to the law of God.

II. This is indicated by the world's hostility to the friends of the law, prophets, apostles, Christ.

III. This is indicated by the world's hostility to the life-giving elements of the gospel.

IV. This is indicated by the hostility of men to the reigning kingship of Jesus Christ.

REMARKS.

1. That church which is a comfortable home for unconverted men is a conspiracy against God. "Of the rest durst no man join himself unto them."

2. Christians must rely upon the aggressive and conquering power of the gospel for its acceptability to men, and for all its success.

3. If Christians are in earnest in desiring the success of the gospel, they will patiently and

perseveringly incur and endure the concomitants of the conflict. The patriots of the Revolution proved their desire for the conquest of freedom by grappling with the conflict which secured it.

4. Many sinners will triumph in this conflict at their own cost. They may drive the saving Jesus out of their coast, but when He returns, the Lion instead of the Lamb, they will quail before Him and fall.

CXXXII.

"And hath made of one blood all nations of men for to dwell on all the face of the earth."—Acts 17: 26.

THEME.—All men are essentially equal.

I. The apparent discrepancies are adventitious and unessential, not inherent, evanescent.

II. Wherein men's essential equality consists:

1. All men are alike in their inherent responsibilities. Similar relations and attributes beget similar responsibilities.

2. All men are alike in the essential attributes of their nature.

3. All men are regardad alike in governmental provisions. One law, one redemption and one judgment provided alike for all.

4. All men are alike in the essential necessities of their being. Eternity will be equally long, heaven equally blessed, or hell alike dreadful to all.

REMARKS.

1. Human pride is superficial and vain. The distinctions upon which it feeds will soon pass away.

2. It is the divinely sanctioned prerogative of civil government to preserve man's essential equality inviolate; social tastes may be partial, but social justice and social benevolence must be impartial.

3. Man's essential equality has a beautiful counterpart in the impartial and universal adaptation of the gospel, and a fearful contrast in the diverse results of human conduct.

CXXXIII.

"But now God commandeth all men everywhere to repent; because He hath appointed a day in which He will judge the world."—Acts 17: 30-31.

THEME.—The general judgment is a divine persuasive to individual repentance.

I. Because the decisions of that day will vindicate the claims of God's law upon all men, as confronted with each individual.

II. Because the decisions of that day will vindicate God's word, in all its propositions, promises and threatenings. It is a fearful thing to fall into the hands of the living God, because of His fidelity to His own laws.

III. Because the decisions of that day will vindicate Christ in all His claims for Himself and

for the penitence of men. The penitent shall be welcomed and live.

REMARKS.

1. The danger of the impenitent is obvious and fearful. All the unparalleled results of the eternal judgment are poised upon the *now* of the text. God commands and He commands now, and only now.

2. Of this great event, the judgment, God has given assurance to all men. Unbelief not only mocks God, but it mocks the intelligent powers of man, by the power of a bad heart.

3. The Christian's spirit may well be stirred within him. Christians, the world around you is Athens! Athenians without God are perishing around you. Be a Paul in the midst of this idolatry and worldliness.

Let the motives to repentance, drawn from the last judgment, inspire *you* as they did him.

CXXXIV.

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."—Acts 20: 31.

THEME.—The condition of men out of Christ is alarming.

I. This is indicated by the tearful interest and earnestness of this great apostle to the Gentiles.

II. This is indicated by the persevering energy

of his efforts for their salvation. Three years.

III. This is indicated by the solemn warnings which he constantly rang in their ears.

REMARKS.

1. How sublime, how beautiful is that character in which grace has blended the unbending fidelity, and the weeping tenderness of a Paul.

2. The claims of no enterprise in life should for a moment be put upon a par with the claims of the gospel enterprise. Concern for souls should be a passion. The work should absorb us.

3. Sinners should take warning; their condition moves heaven and earth; it should move them. And let the saved watch. Treasures so costly as theirs should be guarded with sleepless care and fidelity.

CXXXV.

"And now why tarriest thou? Arise and be baptized."—Acts 22: 16.

THEME.—Practical obedience to Christ is demanded as the legitimate, and indispensable accompaniment of inward piety.

I. Obedience is the moral atmosphere, by contact with which the inward fire of piety burns. It is the blaze.

II. It was for this the hidden fires of piety were kindled; the resubjection of men to

God, to His reign, was its end, nay the thing itself.

III. Individual conversion will bless earth and honor heaven, only as it develops itself in personal obedience to Christ.

IV. To this very end speaks the Lord in all His word. The line upon line, the precept upon precept is all to this end.

REMARKS.

1. Let it be remembered, as indicated in the text, obedience has stern order. The suspension of any one known duty blocks the entire wheels of obedience.

2. The moral laws of God cannot dispense with the preceptive, nor can the preceptive supplant the moral in Christian duty. Religion now is old morality in a new kingdom.

3. As inward piety cannot dispense with practiced obedience, so is it indispensable to it. The beginning of a reclaimed life is in a reclaimed heart.

CXXXVI.

"Go thy way for this time."—Acts 24: 25.

THEME.—The guilt and danger of the soul's destruction are involved in the deliberate postponement of the claims of God for the present time.

I. Why for this time? Nothing, except of less

importance, can claim the occupancy of this hour.

II. God's demands and encouragement are both limited to this hour, this time.

III. If another time should be given, it can never be as propitious as the present.

IV. There is more than a possibility that this is the last, the only time, you will ever have.

REMARKS.

1. The presumptions of the past should alarm us, and the forbearance of God should move us.

2. Sinners, I want my answer, and I must have it, and God will record it. Will you bid the eternal God depart? Will you bid the Son of God wait upon your convenience? When you call, there may be none to hear. When you cry, there may be none to deliver.

CXXXVII.

"I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."—Acts 26: 9.

THEME.—Men ought not to conclude they are right because their conscience is easy.

I. The fact: Paul was conscientious and very wrong at the same time.

II. Conscience misinformed approves the wrong

as earnestly as the right.

III. When conscience comes to be the standard, then the Bible speaks in vain.

IV. Conscience may be seared; long insulted, it reserves its speech for the judgment.

REMARKS.

1. Conscience should ever be corrected, but never violated. Men should never do a conscious wrong, nor a wrong which investigation might detect.

2. Because a man thinks he is right, when he is wrong, is no reason why the enlightened should not labor to set him right.

3. The conscienceless, or the conscientious wrongdoer, are alike difficult to reach, and alike in danger.

4. When grace quickens, and truth regulates the conscience, rest in sin is at an end, and Christ is then needed.

CXXXVIII.

"To open their eyes, and to turn them from darkness to light."—Acts 26: 18.

THEME.—The moral disabilities of men to embrace Christ are appalling.

I. They are blind; not eyeless, but they are blind. Blind people that have eyes.

II. They are surrounded by moral darkness. Earth's night is a long and gloomy one,

broken only by gospel light.

III. They are the victims of satanic power; none the less fatal because voluntary.

REMARKS.

1. The varied phenomena in the workings of the sinner's mind, under the process of conversion, are accounted for in this subject.

2. How appalling, and yet how full of interest, is the mission of God's people in the work of the gospel. Well is it that they can fall back upon a divine helper.

3. The gospel offends the sinner. He must, if he would be saved by it, join with it in the offense, even to his own crucifixion, and a perpetual home war, till the victory is won.

CXXXIX.

"There is no fear of God before their eyes."—Romans 3: 18.

THEME.—The fear of God is virtue's indispensable and only safe-guard.

I. If God's absolute authority be set aside, there is no law of virtue, by which universal conscience is bound.

II. Without the fear of God, no providential regard to self interest will be a safe-guard against the rage of passion.

III. If no future retribution be apprehended, infidelity will not be restrained from an in-

vasion of the rights of others.

IV. If the fear of God be removed, there remains no central bond; each alone or by partial conspiracy, will seek its own end, at the expense of others.

REMARKS.

1. Education, civilization, and social refinement will be no effectual safeguard to virtue; like a feeble cable, they will hold the bark in a calm, but not in a storm.

2. Civil government, if the absolute authority of God be denied, becomes a conspiracy and the ally of wrong instead of a shelter for virtue.

3. The Christian alone is the true patriot, and Christianity the only efficient conservative element in our natural bond. Woe to a godless nation.

CXL.

"To declare, I say, His righteousness."—Romans 3:26.

THEME.—If God were to save sinners without personal faith in the atonement, he would be unjust, unrighteous.

I. It would be an impeachment of Himself, as a Lawgiver, or Legislator.

II. If God should save sinners without regard to the atonement of Christ, and their personal faith in it, it would impeach His jus-

tice in the death of Christ; if unneeded, it was unjust.

III. To save sinners without regard to the atonement of Christ would be unjust to all the holy of the moral universe.

REMARKS.

1. The wrath of God in the damnation of the rejectors of Christ, the lost, is no impeachment of His love to the victims of that death.

2. All those who ascribe salvation to God and reject the atonement of Christ reproach him with injustice.

3. The condition of unbelievers is fearful. Sinners must accept and believe in Christ, or the righteousness of God secures their damnation.

CXLI.

"Do we then make void the law through faith? God forbid; yea, we establish the law."—Romans 3: 31.

THEME.—Evangelical faith honors the law of God.

I. It admits its claims, and pleads guilty, and vindicates its most terrible denunciations.

II. It pleads exemption only by an honest liquidation of its claims. It attempts no compromise by presenting the sinner's own defective righteousness. It presents the righteousness of Christ.

III. It yields the studious obedience of love to

its prescription; it both trusts and obeys; it is unto righteousness.

REMARKS.

1. Evangelical personal faith must be preceded by evangelical conviction; "having the eyes of their understanding opened," or enlightened.

2. All sound reformation in morals has its origin in evangelical faith; that faith which alone honors the law can alone promote practical conformity to the law.

CXLII.

"And the commandment, which was ordained to life, I found to be unto death."—Romans 7: 10.

THEME.—A knowledge that the life-giving power of God's law is unto our death, is indispensable to our salvation.

I. Until we have such knowledge, we live in pride and self-satisfaction, though at the same time under an unknown sentence of death.

II. Such knowledge is indispensable, because without it our controversy with God continues.

III. Until such knowledge, the provisions of the gospel are gratuitous, and its propositions of mercy an insult.

IV. The occupations and exercises of religion

are all unwelcome and offensive to him who has not found out his real and true condition under the law of God.

REMARKS.

1. The law of God, although it can not secure either the justification or sanctification of men, answers an essential part in the economy of salvation. Though the law can not save, it must prepare us for salvation.

2. As the life-giving element of the law is the sinner's death, so the death element of the gospel is the sinner's life.

3. My hearer, you must die to the law by Christ, or die out of Christ by the law; you must be crucified with Christ, or perish out of Christ.

CXLIII.

"That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." —Romans 8: 4.

THEME.—Transforming power is the unfailing accompaniment of justifying grace.

I. The great object of redemption is not to destroy, but to restore, the reigning power of God's law. It is a present salvation.

II. The personal adaptation to the benefits of redemption is found only in their subjection to the reigning power of the law.

III. The moral power and glory of the Savior's enterprise are augmented and displayed by

the transforming power of His spirit.

REMARKS.

1. A personal title to redemptive glory and blessings is not written in creeds or professions, or on the books of the church, but in a changed, renewed and sanctified heart.

2. The Spirit's inscription of a saved heart is legible: humility, meekness, self sacrificing love, the spirit of Christ.

3. To appropriate evangelical justification to an ungodly life, is to make Christ the minister of sin.

4. The carnal mind must be crucified. It must be supplanted by the mind of Christ, or we are lost.

CXLIV.

"For as many as are led by the Spirit of God, they are the sons of God."—Romans 8: 14.

THEME.—The Holy Ghost, by an indwelling possession and control, secures the eternal salvation of all the children of God.

I. As He first planted the love of God in the soul, so He retains and exercises a quickening power. Christians yield, while others resist the Spirit.

II. He occupies a judicious and successful suggestive control, both by impressions and by timely aid to the memory.

III. He imparts all needful energy and strength for all the emergencies of life, or disposes of their enemies, in their behalf.

IV. He takes care of the soul's house, the body; preserves it while needed, takes it down in death, and reconstructs it in the resurrection.

REMARKS.

1. The certainty of the saint's perseverance is from the omnipotence of his conductor, and not from the inherent efficiency of his own strength or piety.

2. The sure and indispensable evidence of our personal adoption is the presence and efficient influence of this heavenly conductor.

3. The Spirit of God will never drive you to heaven or carry you there against your will, or over your indifference: you must be willing, led by Him, or you are lost.

CXLV.

"It is God that justifieth."—Romans 8: 33.

THEME.—The justification of a believer in Christ is as immutable as the nature of God.

I. The act of justification is pronounced by Him who surveys at the moment all the circumstances and contingencies of the individual's character and life. Past, present and future are all spread out as on a map before

His omniscient eye. Hence the act must be unchangeable.

II. It is pronounced by Him who is pledged to sustain inviolate the claims of eternal justice. Shall God err, or mistake find its way to the throne of God? Assuredly not. Then, when He grants pardon to a sinner, and gives him a title to eternal life, (all of which is included in justification,) that act is a righteous act, and can never be revoked.

III. Justification is pronounced by virtue of an expedient, infinitely efficacious and of imperative force, making the act itself unchangable, intrinsically and necessarily so. Christ undertook a great work. He purchased the church by His blood, and now claims the fulfilment of the covenant, the reward of His sufferings, the justification of every believer.

IV. Christ not only died, but lives with His eternal power and God-head, the consecrated executive of the decision made in the act of justification. To its accomplishment His veracity is pledged. The pardoned and justified ones shall be saved, because Christ's work as Redeemer insures their salvation.

REMARKS.

1. Are we justified? This is the question of

all others, most momentous and important to us. Has the great God and Governor of universe justified as freely by His grace through the redemption that is in Christ Jesus?

2. This subject clothes the offers and propositions of the gospel with unparalleled importance. It is not whether we shall make a profession of religion or not, join some church or not, whether we shall be happy or not. It is whether we shall be eternally justified by the God of heaven, whether or not we shall have handed over to us, by an immutable and holy God, a title to the eternal mansions of glory.

CXLVI.

"For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope."—Romans 8: 20.

THEME.—Death is a temporary provision of the gospel and will end when the work of salvation ends.

I. Death is not germane to creation, nor yet to transgression. It is spurned by the former, and offensive to the claims of the latter.

II. The introduction and termination of death are both ascribed to Christ. True, indeed, it is a provision to meet a necessity which sin has made, but fearful as is the remedy, mercy has provided it. Its use is indispensable. It suspends the judgment, and giv-

es the gospel to the successive generations of men.

REMARKS.

1. Death is a mystery impenetrable and profound, but only dreadful as the prospects of judgment make it so—at most it is an inconvenience. It is not our punishment. Provisions and prospect may make it an infinite gain.

2. Death delayed is mercy's hour prolonged. Its approach ends probation and seals the fact, as well as the consciousness of heaven or hell.

3. The dead should be left with God. Their departure should be used to comfort our hearts, to strengthen our faith, and to quicken our zeal for the living. To the living we may be useful; the dead are beyond our influence.

CXLVII.

"That I have great heaviness and continual sorrow in my heart."—Romans ix:2.

THEME.—Whom the Lord makes useful, on them He lays the burden of souls.

I. Only as the burden of souls is on us shall we sympathize with Christ in His self-sacrificing work.

II. Only as the burden of souls is on us, will the spirit that wins souls show itself in us.

III. Exactly proportionate to the burden of souls on us will be our zeal in the work of their salvation.

REMARKS.

1. Even the revival of our own spiritual life and joy should be held subservient to that end. "Restore unto me the joy of thy salvation: then will I teach transgressors thy ways and sinners shall be converted unto thee."

2. This burden for souls within is well adapted to the uninvited and aggressive character of our work. Christ, Paul, ourselves, are unbidden.

3. Sinners, are you indifferent, when heaven and all that is good in man, wakes for your interests?

CXLVIII.

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."—Romans ix: 3.

THEME.—A passion for souls, a solicitude which no words can express, is indispensable to the work of winning souls to Christ.

I. Passionate solicitude in one commissioned to help is alone compatible with the terrible condition of the sinner.

II. Passionate solicitude is alone compatible with our personal relation to the lost. They are our brethren, our kindred according to the flesh.

III. Passionate solicitude is alone compatible with the passion of Christ, and the costli-

ness of the provisions for their rescue.

REMARKS.

1. Sinners understand this matter. The simple absence of solicitude in God's messengers is an effectual negative to every argument of appeal to them, to seek refuge.

2. While gospel truth without passion will ever be powerless to save, so, likewise, passion without gospel truth will avail nothing. To succeed, we must so present the gospel that men will believe.

3. Have we not reason to believe that if the sanctified zeal of the primitive Christians were revived, that primitive success would again crown the labors of God's people? When did it ever fail, or why should it?

CXLIX.

"That your faith should not stand in the wisdom of men, but in the power of God."—I Cor. ii: 5.

THEME.—In all our endeavors to promote the cause of God, our confidence must be limited to God's power.

I. All the means we use, or can use, unenergized by His power, will be utterly powerless for good.

II. Unless our trust in Him is unmingled, we render offensive to God whatever means we may use.

III. If God should give us success with divided trust, we should divide the glory, and rob God of His due.

IV. The utter inadequacy of every other source of expectation, will at some time be so obvious, as to leave us without courage if we trust not in God.

REMARKS.

1. If our faith stands in the power of God alone, we shall duly appreciate the feeblest instrumentality of sincerity offered.

2. Importunate prayer will be seen to result from our singleness of trust in God. We shall seek to please God.

3. Adverse appearances will not discourage, but humble and drive the enlightened mind to God. Our extremity is God's opportunity.

CL.

"For if we would judge ourselves, we should not be judged."—I Cor. xi: 31.

THEME.— A faithful judgment of ourselves would spare us from the judgment of God.

I. A faithful judgment of ourselves would lead us to justify God, in our condemnation, and so end our controversy with Him.

II. A faithful judgment of ourselves would help us to appreciate, and lead us to accept of the pardoning mercy of God.

III. A faithful judgment of ourselves would lead us to secure the justice of God, by accepting and presenting the substitute Christ.

IV. A faithful judgment of ourselves would lead us to avoid those ways which offend God, and provoke His displeasure.

REMARKS.

1. To perform this duty both memory and observation must do their honest work. Let not self be spared for its crying.

2. To do this work a set time is demanded, the present; the commencement of a new year is a propitious time. From it as a summit, let us survey the pathway of life, in the past, and onward to the goal of life.

3. The reverse is true. If we judge not ourselves God will judge us. Chastisement upon the heedless saint, and vengeance upon the sinner, are sure to follow.

CLI.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—I Cor. xv: 57.

THEME.—Personal faith in Jesus Christ subjects death, the world's conquerer, to the kindest uses for the Christian.

I. It disarms it of its terror. It plucks away its sting, which is sin.

II. It changes it from an intrusion into a timely release.

III. It makes it a paternal summons to an infinitely higher and happier state.

REMARKS.

1. The subject proclaims the exceeding value of personal religion. It is a provision unparalleled in its necessity and in its completeness.

2. There is great consolation in the loss of a good man,

To his family and friends.

To the church of God.

To society with its various ties.

3. Painful as are the approaches of death, and unwelcome as are its contemplations, it should not be ignored. It is manly to meet and conquer the foe. The fleeing coward will be overtaken and perish.

CLII.

"For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish."—II Cor. ii: 15.

THEME.—Christ is honored, by the faithful proclamation of the gospel, both in the saved and the lost.

I. In both cases it exhibits the justice of God alike, by the manner of saving the one, and by the development of the character and

deserts of the other.

II. In both cases, the proclamation of the gospel exhibits alike the compassionate love and kindness of God by the experience of the saved, and the opportunities of the lost.

III. In both cases alike is exhibited the power of divine grace, by the cure wrought for the saved, and by the terrible disease perpetuated, which grace offered to, and was able to cure.

REMARKS.

1. Gospel privileges will indicate to the universe that the sinner is himself the sole cause of the loss of his soul.

2. The responsibilities of ministers of Christ are tender and of fearful magnitude.

3. The results of the preaching of the gospel are of overwhelming magnitude and extent. It may seem to some a small thing, but the honor and glory of Christ are involved, as well as the saving of multitudes of deathless souls.

4. The scenes and events of the last few weeks are not done with. Their fruits will follow us to the eternal world. These meetings will never be forgotten.

CLIII.

"In whom the god of this world hath blinded the minds of them which believe not."—II Cor. iv: 4.

THEME.—Worldly influences hide the gospel from men.

I. Its publicity.

1. The facts of it are abroad.
2. Its claims are widely asserted.

II. The exception. Those to whom it is hid, viz., those blinded by the god of this world.

1. The god of this world blinds men with its sophistries.
2. With its sordid interests in all their varied forms.
3. With its pleasures that over-excite the passions.

REMARKS.

1. Christians should by truth assail the conscience. Truth is to the soul what corrosives are to the filmed eye.
2. God's judgments are needful. God is under the necessity to take away numerous instruments of mischief.
3. The Spirit's power is needful to salvation. It brings its light to bear upon the heart, to give us the light of the glorious gospel of Christ. who is the image of God.

CLIV.

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—II Cor. iv: 5.

THEME.—Christ sustains to the believer a threefold relative character.

I. "Christ." The anointed. Mediator, peace-maker.

II "Jesus." He shall save His people from their sins. The healer.

III. "The Lord." King. The government shall be upon His shoulders. Ruler.

REMARKS.

1. If Christ sustains this threefold relative character to the believer, those preaching should disseminate and present it all.

2. If Christ sustains this threefold relative character, then that faith which ignores any of these relative distinctions, is sadly defective.

3. If self is to be ignored in preaching, much more is it to be ignored in believing.

CLV.

"We also believe, and therefore speak."—II Cor. iv: 13.

THEME.—Evangelical faith is inseparable from an earnest life.

I. Evangelical faith.

1. Belief in the matters of revelation vs. common truth.

2. It involves the action of the heart, as well as the intellect. With the heart man believes unto life.

II. Such faith is inseparable from an earnest life.

1. An object that cammands the heart, commands the life; the heart governs.

2. The matters of evangelical faith are omnipotent motives, in their own intrinsic importance.

3. This faith clothes life with such relative importance as to command earnestness.

REMARKS.

1. The unbelief of man is more profound than men admit, or themselves are aware of. A life of indifference is a life of unbelief.

2. The restoration of primitive faith will restore primitive piety, and the primitive power of the gospel.

3. Motives to Christian efforts are stable; they are in the matter of faith.

CLVI.

"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."—II Cor. v: 2.

THEME.—The groanings of the pious are a prelude to heavenly bliss.

I. They are pilgrim groans, involving dissatisfaction with sin and earth, and longings for holiness and heaven.

II. They are in fellowship with the sufferings of

Christ, and indications of a title to, and a participation in, His heavenly glory.

III. They bespeak the purifying process of the fires of refining, to which their heavenly Father has subjected them.

REMARKS.

1. The music of a pious groan is better in the ear of God, and of all the holy, than the song of fools.

2. How kind God is, to mingle through faith, and hope, and love, so much of the joys of heaven, with the groanings of earth. He giveth the songs in the night from the anticipated glory of the morning.

3. But oh, if we are not pious, whether groans or songs be our portion here, they are both alike the prelude to sorrows more dark, to woes more bitter, and to groans unmingled with hope.

CLVII.

"Knowing therefore the terror of the Lord, we persuade men."—II Cor. v: 11.

THEME.—The terror of the Lord is a legitimate argument of appeal to the impenitent.

I. The terror of the Lord is authenticated and fearful,—announced by the Judge, and the wrath of the infinite God.

II. The terror of the Lord is relevant and just because it is made by the transgressor.

For the holy, God has no terror.

III. The terror of the Lord is a ligetimate argument of appeal, because the sinner has now a sovereign remedy at hand.

REMARKS.

1. The minister of the gospel who ignores this argument, because of its seeming harshness, renders himself cruel, through a false tenderness, and tacitly impeaches the kindness of God. Hell is a monument of God's goodness.

2. He who denies it, and labors to release the transgressor from the fear of it, sews pillows to armholes, and is traitorous to God and man.

3. Whatever hides it or its remedy from the sinner's attention, is dangerous.

CLVIII.

"Therefore if any man be in Christ, he is a new creature."—II Cor. v: 17.

THEME.—The change wrought by the grace of God, to save men, is radical and entire.

I. It is radical. The man himself is changed. He is a new creature.

II. It is entire. He is in Christ. Christ is his head, in law, and life.

III. It is entire. All the circumstances by which he is surrounded, are changed. Heaven, earth and hell.

REMARKS.

1. The work of salvation is worthy of its author,—difficult in its executive, and glorious in its results.

2. Both churches and men should take care to distinguish between a change of purpose, and a change of heart; the one is superficial, and evanescent, the other is radical and lasting.

3. In the work of Christians, their reliance upon God for success is absolute. Instrumentality alone can make professors, but God only can make Christians.

4. Sinners, you must be born again. In the controversy between you and God, the wrong is in you, the change must be in you.

CLIX.

"Be ye reconciled to God."—II Cor. v: 20.

THEME.—There is a fearful controversy between the unconverted and God.

I. It is all on the part of the sinner, that it is perpetuated. God would have peace; sends them embassadors, writes them letters, prays them to be reconciled. Sinners turn away.

II. The controversy is causeless. God has done nothing to provoke it. It is against justice, equity and love. It is therefore malicious.

III. The controversy is an unequal one. Its pursuit on the part of the sinner is in-

dicative of moral madness. Let the potsherds strive with the potsherds, but shall man contend with his Maker?

IV. This controversy must be settled. Men must be reconciled and have peace with God, or meet destruction at His hand. The mission of Christ to earth was a mission of peace.

REMARKS.

1. The plan of reconciliation through the blood of the cross demands our profound attention.

2. The condecension of God is amazing. It ought to clothe the entreaty of the text with resistless power. Let every heart respond with a cry for mercy.

3. This appeal is backed by the terrors of the last day. Knowing the terrors of the Lord, we persuade men.

CLX.

"And they glorified God in me."—Galations i: 24.

THEME.—The conversion of a sinner is an occasion of divine glory among all holy beings.

I. Because it exhibits the omnipotence of His power. It is by the resurrection of Jesus Christ from the dead.

II. It exhibits the wonders of His love, its strength, its self-sufficient character.

III. It exhibits the efficiency of His grace to ar-

rest, to stay, to quicken, and thus to change.

REMARKS.

1. The enemies of God hate revivals, because they uncover men, and honor God.

2. As revivals decrease, or are suspended, iniquity abounds. The stability of the world's reform is found alone in revivals.

3. The fearful magnitude of sin, and the peril of the sinner, are strikingly indicated by the estimate of an individual rescue from its grasp. It is a victory worthy of God.

CLXI.

"Wherefore the law was our schoolmaster to bring us unto Chrtst, that we might be justified by faith."—Galatians iii: 24.

THEME.—An honest and earnest heart, grappling with the law, is by it referred to Christ for help.

I. The law condemns us as transgressors, and so refers us to Christ for justification.

II. The law convicts of sin, of a moral defilement and disease, and so refers us to Christ for cleansing.

III. The law refuses to help us. It will make no compromise. It knows nothing of half way obedience.

IV. The law admits itself honored, in behalf of sinners, by the life and death of Christ, and so refers to Him for help.

REMARKS.

1. The Jew's covenant was a covenant of death, but it conducted to the covenant of life. But strange that the covenant of life, the gospel, should lead any to the covenant of death, to trust in works of the law for life.

2. The law will, like the pedagogue, conduct you to Christ or to death.

CLXII.

"And let us not be weary in well doing; for in due season we shall reap, if we faint not."—Galatians vi: 9.

THEME.—The Christian may derive fortitude in view of the results of well doing.

I. He needs encouragement:

1. The counter-tendencies of his own nature demand it.

2. His efforts are often not appreciated, and often blamed.

3. The fruits of what he does do not at once appear.

II. The results afford encouragement:

1. There is a direct result upon ourselves, which more than remunerates.

2. We owe the service; a conscious honesty to Christ will repay us.

3. God insures success and reward. The crop in due season shall bless our hand. In that crop we have an interest.

REMARKS.

1. Present indolence is present impoverishment. The armed man comes upon the slothful.

2. Our first care is the household of faith, and all men in their turn. The claims of this field are a divine draft upon us.

3. The more discouraging circumstances press upon us, the more should we have recourse to the antidote commended.

CLXIII.

"Which is the earnest of our inheritance."—Ephesians i: 14.

THEME.—The seal of the Spirit is the earnest of heaven, and imparts to the heirs of God the substantial elements of heaven.

I. One element of heaven is holiness. The Spirit stamps the soul with the holiness of God. It puts it in sympathy with a holy law, holy angels, holy works and a holy God.

II. Love is an element of heaven. It stamps the soul with the love of God, and so gives it the life of God. The bond and the activities of heaven make it live a heavenly life on earth.

III. Benevolence is an element of heaven. It imparts that spirit to the soul, and gives it fellowship with God in the great work of redemption, and adds to it the joy of praise, heaven's most delightful occupation.

REMARKS.

1. Evangelical hope is transforming in its power. Character is both the title and the substance of our inheritance in Christ.

2. The victory of faith is certain. It is itself the substance of things hoped for, and the earnest is surety.

3. God secures the end of the saint's calling, the glory of his grace, in his heavenly mint.

4. Revolt is the earnest of the sinner's doom. Hatred is hell. As heaven, so hell begins on earth.

CLXIV.

"Be ye therefore followers of God, as dear children." —Ephesians v: 1.

THEME.—Filial piety is presented as a model of our service of God.

I. Filial piety reciprocates paternal love. Nothing is more grateful to the paternal heart than filial love. Such are dear.

II. Filial piety holds the name and character of the parent, brother and sister most sacred and dear.

III. Filial love cherishes the paternal will as the chosen law of life, and obeys with alacrity and delight.

REMARKS.

1. The strength of the claims of God to our

filial piety renders a neglect, an indolent, selfish, world-loving life on the part of Christians very guilty.

2. If we follow God as dear children it implies that we are children. Sinners, the unchildlike conduct of God's children is bad enough, in all conscience, but not to be a child at all is worse. You must follow God, or the judgment will follow you with the terrors of the last day.

CLXV.

"See then that ye walk circumspectly, not as fools, but as wise."—Ephesians v: 15.

THEME.—Wisdom demands a new life; a worldly life is the life of fools.

I. The life must be subjected to a new controlling power; self-wisdom must be renounced for the wisdom and control of God. Paul. "Lord;what will thou have me to do?"

II. It must be devoted to a new end, the accummulation not of material,or intellectual, merely, but moral wealth. Treasure in heaven rather than on earth.

III. It has new occupations;a new vineyard invites to its culture (the heart) and a new harvest field invites him to thrust in the sickle. Seed for a new harvest is to be sown. Sow and reap, reap and sing,will characterize the new life.

REMARKS.

1. To judge of the folly of the old life, or the wisdom of the new, the sinner's standpoint is not a good one. That of a living Christian is better. But Jordan's bank with the curtain of eternity lifted up, is still better.

2. The night of the sinner's pleasant dreaming, of his revel and song, and the day of the Christian's toil and tears will both soon end.

CLXVI.

"For me to live is Christ, and to die is gain."—Philippians i: 21.

THEME.—To the godly, death is advantageous.

I. Who are the godly?

1. Such as have Christ in this life.

2. Such as are engaged in His work.

3. Such as choose the inheritance of the saints.

II. To such, death is an advantage:

1. It terminates their state of exile.

2. It completes the refining process of their own souls.

3. It translates them from a transient, unstable world of sin and death, to a world where adversity is unknown, and sorrow never comes, and where tears never fall.

4. It brings the fruition of hope, Christ, and heaven, without a cloud between.

REMARKS.

1. Sin! Oh! what a trouble! It begat death, and arms death with all its terrors.

2. What an omnipotent remedy is grace to convert death, the world's terror, into a messenger of mercy to be desired.

3. According to our character are we dreading, or waiting for death, to seal our doom, or bring us home.

4. If grace be an antidote for death, it is surely a cure for the lesser ills of life.

CLXVII.

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better: nevertheless to abide in the flesh is more needful to you."—Philippians i: 24.

THEME.—Usefulness to the church of God, with the truly pious, is the motive for a willingness to live here.

I. The saints on earth need them more than the saints in heaven. For Christ's sake, we owe them a debt; an honest heart prefers to pay its debts.

II. Gratitude loves to serve. Heaven is the place to enjoy Christ. This world is the place to serve.

III. The love of God is more ready to bless than to be blessed. Christ died that He might bless. Those who have His spirit are will-

ing to suffer that they may bless.

REMARKS.

1. In all the service of God, to give is the motive, to get the result.

2. What a contrast between a Christian and sinner. The former is willing to forego the joys of heaven, for usefulness here; the latter incurs the pains of hell for the pleasure of earth.

3. Oh, what a treasure to the soul is Christianity. It bestows the joys of usefulness here, and heaven in prospect. To live is Christ, to die is gain.

CLXVIII.

"Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."—Philippians ii: 17.

THEME.—The sacrifice of ourselves to the mission of faith, is our high privilege.

I. The mission of faith, what is it?

1. It is to hold forth the word of life by the practice of the righteousness of faith.

2. It is to hold forth the word of life by the ministry or teaching of faith.

II. This is our privilege, because:

1. It gives us companionship with the best of earth, the good of all ages. Prophets, Apostles, Christ.

2. A rich reward is found in the success—

the certain success and triumph of the mission.

3. It is abundantly rewarded by the peaceful communings of the spirit, and the ultimate crown of rejoicing held in reserve for them by the Lord of the enterprise.

REMARKS.

1. The trials of religion do not forbid its entrance, or justify complaint under its burdens.

2. Sin, too, has its mission, and its altar of service. But woe to the victim that is immolated thereon.

3. With Christ's sacrifice before us, let us renew the sacrifice of ourselves.

CLXIX.

"Rejoice in the Lord alway."—Philippians iv: 4.

THEME.—Perpetual joy in God is a Christian's duty.

I. He possesses, in God, the elements or causes of perpetual joy.

II. He owes it to God. Anything short of that is an unsuitable return for the relative fullness in God.

III. He owes it to his companionship in Zion. An unhappy Christian is a source of unhappiness to others.

IV. He owes it to a joyless world. His portion in God is not to be enjoyed alone. He is a

steward, and the joy of the Lord is his strength.

REMARKS.

1. The discharge of this duty will make it needful to contemplate God. He must have our thoughts and attention, if we would rejoice in Him.

2. Earthly afflictions afford us no excuse from this duty. They should only drive us to this perpetual and higher source of joy.

3. Sinners are joyless when earthly comforts fail. Fitful and purely contingent now, their joy will soon cease altogether.

CLXX.

"For it pleased the Father that in Him should all fulness dwell."—Colossians i: 19.

THEME.—In Christ alone is our relative fullness.

I. In Him is a fullness of pardoning mercy. Power, right over all flesh is given to Him.

II. In Him is a fullness of justifying righteousness. He has wrought it out and brought it in.

III. In Him is a fullness of redeeming power. In the day of His power, His people are made willing. His work is before Him.

IV. In Him is a fullness of helping grace. My grace is sufficient for thee. Himself is a portion.

REMARKS.

1. If it pleased God to place a fullness in Christ for our use, it must displease Him if we refuse to avail ourselves of it.

2. To have this fullness in Christ, and then go to the broken cisterns of earth for our happiness, is a most God-offending folly; it is to leave the fullness of a father's house for mere husks.

3. While Christ is the power of God unto salvation to all that believe, yet he is a stumbling block to the Jews, and folly to the Greek. The self-righteous and the self-wise will alike spurn him. Christ is adapted, not to the tastes, but to the necessities of sinners.

CLXXI.

"Set your affections on things above, not on things on the earth."—Colossians iii: 2.

THEME.—Christians should industriously train their hearts for God.

I. The heart is energized by the exercise of its affections.

II. The heart is moulded or modified into the likeness of the objects upon which the affections take hold.

III. The heart will command our mental and physical faculties to the service and attainment of the object after which the heart is drawn.

REMARKS.

1. God's word is the medium by which our hearts are brought in contact with heavenly things.

2. The heart indifference we so often deplore is self-inflicted.

3. The Christian's profession and his pursuit in life is often a paradox.

CLXXII.

"For ye are dead, and your life is hid with Christ in God."—Colossians iii: 3.

THEME.—Faith interests the believer in the death and in the life of Christ; makes them both his.

I. Faith makes Christ our substitute before the law in its penal demands. We die in Christ before the law.

II. We die in our substitute. We yet live in divorce; justice will have no controversy with Christ marrying us.

III. Faith unites our life with Christ in His resurrection. It is His, and we live with Him in God.

IV. Faith makes us heirs with Him; the twain shall be one flesh.

REMARKS.

1. Not earthly, but heavenly riches, are our chief inheritance. To the one we are dead, to the

other alive; on them let us set our affections.

2. The law of love and obedience is stamped on our new nature. The power of its reign is faith. The law of our life is the living, indwelling nature of God, our "head."

3. The first advent of Christ brought the right and germ of life through death; His second advent will bring the fullness of life through his resurrection power and glory.

4. All this is reversed by unbelief. He that rejects the sinner's substitute must settle it with the sinner's judge. He is dead while he lives.

CLXXIII.

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting."—I Timothy i: 16.

THEME.—The salvation of Paul is a matter of encouragement to the chief of sinners who believe on Jesus Christ.

I. Have they been enemies of Jesus Christ? So was he. The hatred of wounded pride, of insulted self righteousness was his.

II. Have they been enemies of both religion and its advocates? So was he.

III. Have they been very wicked? So was he. The chief of sinners, a contemner of religion, and a murderer of the saints.

REMARKS.

1. Are any conscious of their deserts of wrath on the account of sin? Try no experiments, believe in Christ. Faith, and it alone, saves.

2. Let no one seek to lesson his sins in his own esteem; their magnitude is His imperative motive and argument. It urges, not despair, but earnestness.

3. Every Christian experience is a beacon light of mercy. Like the converted Saul of Tarsus, they should hold it forth to their fellow sinners for their encouragement.

CLXXIV.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. —Titus ii: 13.

THEME.—The hope of Christ is an inspiration, transforming its possessor into His own likeness.

I. The desire of hope itself is the life exercise of His moral likeness in the soul. It has transforming power.

II. It detaches from the corrupt and corrupting allurements of earth, by the more efficient attractions of heaven and godliness.

III. It embodies the desire and expectation of being accepted of Him. The pleasure hope anticipates, must be mutual.

IV. The felicity brought at His coming will be

the joy of universal transformation into His own moral likeness.

REMARKS.

1. Evangelical hope is not a selfish but a gracious exercise. The false may be known by its connivance with sin.

2. Like David, every Christian should set the Lord always before his face. The fires of hope must be supplied with fuel, or every grace will languish.

3. The world's perceptive power will read the purifying character of the saving grace of God, as the law of the Christian's life, and detect the inconsistencies of Christians. That perceptive power will seal the world's condemnation.

CLXXV.

"For both He that sanctifieth and they who are sanctified are all of one."—Hebrews ii: 11.

THEME.—Christ's personal oneness with human nature is His apology for the exaltation of the redeemed to divine recognition and fellowship.

I. By His oneness with our nature, and yet freedom from our sin, He proves its adaptation to the distinguished occupations for which it was created.

II. By His oneness with our nature, His action in its behalf, in the matter of atonement, was legitimate and appropriate. He was made such for the suffering of death.

III. By His oneness with our nature, He inherits in our behalf the exalted position and rights which were man's, in the scale of creation, and from which he fell.

IV. By His oneness with our nature, He impregnates it with recuperative energy. The sanctifier, and the sanctified, are one. Their assimilation to Himself will be the glory of His enterprise.

REMARKS.

1. Christians should never be ashamed of Christ. The recognition must be mutual. "He that denieth me before men, him will I also deny before my Father and His angels."

2. With such a recognition at the court of heaven, Christians may well be regardless of the contempts of the world, and be humbly bold in their approaches to the mercy seat.

3. The attributes of our nature are fearfully sublime, in their adaptation and susceptibilities. Oh, how appalling their prostitution and ruin. Our very attributes doom us to bliss unutterable, or woe amazing.

CLXXVI.

"Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest."—Hebrews ii: 17.

THEME.—The assumption of our nature on the part of Christ is a sure pledge of His fidelity to our interests.

I. The assumption:

1. He assumed the elements of our being, our powers and our susceptibilities.

2. Our condition, our responsibilities and our experiences.

II. This is a sure pledge of His fidelity:

1. In the benevolent sacrifice and condition of the act.

2. In the avowed purpose of the act to provide for, and the execution of, our salvation.

3. It allies the energies of the Godhead in the most tender relationship and sympathy with our weakness and our woes.

REMARKS.

1. With such assurance of fidelity on the part of Christ, the confidence of the Christian should be firm and unshaken.

2. The most confiding and intimate approach to a throne of grace is encouraged, and the full disclosure of all our wants to Him.

3. As saints are treated, so is Christ treated. Who touches them, touches Him.

CLXXVII.

"But the word preached did not profit them, not being mixed with faith in them that heard it."—Hebrews iv: 2.

THEME.—The want of faith in the preached word makes it powerless for good to them that hear it.

I. Unbelief prevents the concentration of the attention upon the matter of preaching, and leaves the mind to waste its energies on newer matters.

II. Unbelief neutralizes the appeals of the word to the conscience and the heart, and so destroys its influence.

III. Unbelief fails to retain the truth for either personal or social use, and so it is of no benefit.

REMARKS.

1. The gospel in its ill success, lays its complaint at the door of those that hear it. Its kind invitations are negatived by their unbelief. It has proved more than a match for Isaiah, Jeremiah, Paul and Christ Himself.

2. The guilt of unbelief is amazing, whether you regard its origin, or its results. Its root is in an evil heart, and its fruit is eternal death. The sinner's condemnation is written in his unbelief.

3. As the heart suborns the judgment, and beguiles the conscience, so truth must be brought to grapple with the judgment, and storm the conscience, if we would captivate the heart.

CLXXVIII.

"Let us therefore come boldly unto the throne of grace."—Hebrews iv: 16.

THEME.—Our necessities are sure to be met, when we come properly to God in prayer, boldly.

I. The boldness of necessity. Necessity makes the hero. So Esther. So Jonah. The Syro-phenician woman.

II. The boldness of love. Perfect love casteth out fear. A brother there.

III. The boldness of permission. The Christian goes to a throne of grace, not an unbidden suppliant.

IV. The boldness of transferred right. The name and right of Christ are His.

V. The boldness of assurance. They are assured by Him who sits on that throne, that their requests shall be granted.

REMARKS.

1. Much depends on the form of prayer; not the elegance of the words, but the moral form which evangelical faith supplies.

2. Unanswered prayer is defective prayer. The lean Christian may be sure there is some derangement between him and a throne of grace.

3. Those necessities which drive back the timid, are the very necessities which should bring them near to God.

4. The prayerless are godless. He will be sought by those He blesses. And His fury is in reserve for those that call not on Him.

CLXXIX.

"It is a fearful thing to fall into the hands of the living God.—Hebrews x: 31.

THEME.—The end of the incorrigible is fearful.

I. What is it to fall into the hands of the living God?

1. Not as a benefactor,
2. Not as a sovereign disposer, but
3. As an avenger.

II. It is fearful, because of

1. The magnitude of the sinner's guilt.
2. Of God's fidelity to His government and laws.
3. Of God's power to punish.

REMARKS.

1. Sinner's present position is such as to demand his most serious attention.

2. The nailed hand of Christ invites to its protection. Better, far better, for the sinner to flee to the hand of mercy, than fall into the hand of vengeance.

3. Let sinners beware how they treat the gospel. Rejected, it enhances their doom.

CLXXX.

"Now faith is the substance of things hoped for."—Hebrews xi: 1.

THEME.—Faith is the actual participation of the heavenly world.

I. It involves heaven's holiness. Faith is the believing of the heart unto righteousness.

II. It involves the love that reigns in heaven. Faith is the fidelity of love.

III. It involves the possession of heaven. Their forerunner has taken it, in their right.

IV. It involves the social fellowship of heaven. The heavenly respond to it, God, and the godly.

REMARKS.

1. Truth is the evangelical basis of faith. It is the reliable evidence, on which the convictions of the heart are predicated, of the realities of the heavenly world.

2. A man's faith becomes the standard of a man's value in the Christian life. It will measure his conformity to God, his fidelity to God.

3. Christianity pays down for all the sacrifices which it demands. The liberal soul shall be made fat, while withholding more than is meet tendeth to poverty.

4. The faithless are heavenless. They have a judgment, but no advocate. An eternity, but no interest in the home of the holy.

CLXXXI.

"But without faith it is impossible to please Him."—Hebrews xi: 6.

THEME.—Evangelical faith is indispensable to a God pleasing life.

I. Such faith is indispensable to an evangelical recognition of God. He that would please God, must surely believe that He is.

II. It is indispensable to a practical recognition of the rights of God. It alone gives to the law of God a righteousness worthy of its demands.

III. Evangelical faith alone will seek God, or trust Him for its rewards. It alone will trust His promises or be satisfied with their fulfilment.

IV. Evangelical faith alone will drive the motives of its works from God's authority, or dare to perform them, when other motives are adverse.

REMARKS.

1. Faith is a positive exercise; its negative is death. Godless ignorance, or Godless indifference are alike deadly.

2. Let hindrances to faith be shunned, whether books, men, or things. Let helps to faith be cherished.

3. Faith is an object of prayer, the gift of God. Let it be sought earnestly. It is given in behalf of Christ; let it be sought in His name.

4. With gospel light, unbelief is possible; without it, faith is impossible. Let none lack the light to whom we can give it. Let none who have it, reject it.

CLXXXII.

"Esteeming the reproach of Christ greater riches than the treasures in Egypt."—Hebrews xi: 26.

THEME.—The reproaches of Christ are the Christian's preferred treasures.

I. The reproaches of Christ, what are they?

1. The reproaches that fall upon Him personally and relatively.

2. The reproaches that fall upon His truth, in its sin reproving character.

3. The reproaches that fall upon His people, upon those who stand in His truth.

II. The preferred treasures.

1. They disassociate them from the wicked in the sight of the holy.

2. They make their fellowship with Christ very sweet. They are grateful to the loving heart.

3. They chasten and purify the soul, crucify the flesh.

4. They will be titles to honor, scars of honor in the eternal world.

REMARKS.

1. The obnoxious character of religion to the pride and earthliness of the world keeps back, and calls out the hypocrite from the ranks of the Godly.

The choice of Moses is a wise one. The reverse is folly. Afflictions and reproach mark the road to heaven; pleasure, the road to hell

CLXXXIII.

"God having provided some better thing for us, that they without us should not be made perfect."—Hebrews xi: 40.

THEME.—The superior advantages of the gospel dispensation demand superior piety.

I. The basis of our faith is broader, firmer and stronger. Christ, life, death, resurrection, promise *versus* history.

II. The clearer exhibition of Christ and His work of salvation gives faith more spiritual and evangelical power over the heart.

III. The accumulated lights of the past, the more simple and spiritual exercises of the gospel, and, above all, the Paraclete of the gospel, give us exceeding advantage.

REMARKS.

1. The character of faith's achievements will differ from theirs. Less brilliant in martial valor, but equal in heroic fortitude, and more spiritual and character pervading.

2. No ordinary attainment in piety should satisfy us. Heaven and earth will expect much of us.

3. The Lord has prepared His going forth as the light of the morning. And the path of the just is brighter and brighter unto the perfect day.

CLXXXIV.

"See that ye refuse not Him that speaketh."—Hebrews xii: 25.

THEME.—It is more fearful to trifle with Christ than with Moses, with the gospel than with the law.

I. From the matter spoken. He utters conditions, and the only conditions of peace between rebels and the eternal God.

II. From the commission of the speaker. The recovery, or the destruction of every individual of a revolted world.

III. From the majesty and power of the speaker. Not Moses, but the God before whom Moses bowed. Not the lawgiver of Sinai, but of Zion. Not the falling mediator on Mt. Nebo, but the entering King, before whom the everlasting doors are lifted up.

REMARKS.

1. To become a Christian is not merely to embrace a privilege, but to assume responsibilities which are all pervading and fearful.

2. The gospel is not a mere proclamation of mercy, it is a call to surrender. The sinner will trifle with its authoritative character at his peril. Jealously for the honor of God dwells with the compassion of Christ.

3. Sinners may refuse Him that speaketh once, but He will speak four times more, when they will hear. His call to death, to life, to judgment, and to their doom; these they must hear.

CLXXXV.

"Jesus Christ the same yesterday, and to-day, and forever."—Hebrews xiii: 8.

THEME.—Jesus Christ is a subject of perpetual contemplation to His people.

I. Because His attributes are divine and immutable, the same yesterday and forever.

II. All our interests are in Him. Our help, our hope, and our inheritance. The treasure and the heart should abide together.

III. All our knowledge is from Him. He is both our guide, and our pattern. To know Him is to be like Him.

IV. Christ ever considers His people. For them He wept and prayed on earth. For them He provides and pleads on high.

REMARKS.

1. Whatever supplants Christ in the hearts and attentions of Christians, is injurious and impoverishing.

2. The institutions of the gospel are precious and profitable to Christians, because they aid them in their peculiar occupation and contemplation of Christ.

3. False and strange doctrines are injurious, because they tend to unsettle the heart and draw it away from Christ. No strange offering is suitable to our altar.

CLXXXVI.

"But with the precious blood of Christ."—I Peter i: 19.

THEME.—The blood of Christ is infinitely precious to the believer.

I. It has an infinite intrinsic preciousness. It is the blood of God incarnate.

II. It redeems him from infinite woe; the vindictive wrath of outraged law.

III. It frees him from the reign of infinite sin. "Your vain conversation."

IV. It is the gift of infinite love. "God so loved," etc.

V. It seals a covenant of infinite richness to the believer.

REMARKS.

1. The symbolic teaching of the Mosaic economy was appropriate and rich to the pious Jew, else unexplained. It has been called a bloody code. It typified a blood redemption.

2. Paul might well confine his glorying to the cross of Christ. Was he a changed and holy man? It was from the cross. Was he an heir of heaven? It was from the cross.

3. How sacredly should the Christian reckon himself as God's. He should never allow Satan or self or the world to dispute His title. New creatures and a new life go together.

CLXXXVII.

"Unto you therefore which believe He is precious." —I Peter ii: 7.

THEME.—Faith renders Christ precious to the soul.

I. Faith discerns and appreciates His personal character, and approves His election. The want of it spurns Him as an impostor.

II. Faith hails Him as a prophet and waits with delight upon His teaching. Unbelief spurns his instructions.

III. Faith hails him as a Priest with his offering and intercession. Unbelief spurns both the offering and the Priest.

IV. Faith hails Him as King and delights to obey. Unbelief spurns his authority and will not have this man to rule over those who cherish it.

REMARKS.

1. When earthly good evades or escapes us, let the language of our hearts be: Well, let it go, we have something better. With such a treasure we can bear the ills of life.

2. When the world seeks to allure us with its gains, or its pleasures, or its sinful sensualities, let our reply be, We have something better. Let us not rob the soul of its heavenly transport for that which is earthly and sensual.

3. The unbelieving heart that spurns Christ,

spurns life and prefers death. Whosoever falls upon this stone shall be broken, but on whomsoever it faileth, it shall grind him to powder.

CLXXXVIII.

"We love Him, because He first loved us."—I John iv: 19.

THEME.—The priority of Christ's love for His people imposes an infinite obligation of consecration to His service and worship upon them.

I. The love of Christ for His people is prior, in point of time, to the love of His people.

II. It is prior as the fountain to the stream that issues from it.

III. It is prior as cause to effect wrought in us. Our love is by the Holy Ghost He has sent.

IV. It is prior as an argument to a conclusion. Love is an attribute; as such, it is an effect. It is also an exercise, it is the result of an argument, as a claim to a reward.

REMARKS.

1. It is meet, when we speak of salvation, we should speak of God as the giver, ourselves as the recipients; of ourselves as the passive and willing instruments, and God the efficient cause.

2. The love of Christ in *us*, can no more die than in Him from whom it emanates. The fountain has opened and maintains it own channels. While the fountain lasts, the stream will never run dry.

3. Beloved, if God so loved us, we ought to love one another. If love be constant, it will be mutual.

CLXXXIX.

"And this life is in His Son."—I John v: 11.

THEME.—Christ is the legitimate and sole fountain of life to the believer.

I. Christ is the fountain of their personal and spiritual existence; its origin and its perpetuity, even through death.

II. Christ is the fountain of our constitutional life. Eternal life in bliss can only be possessed in Him as our covenant head.

III. Christ is the fountain of our moral life, our vital head. We live in him as the branch lives in the vine, the limb in the tree, or the members in the body.

REMARKS.

1. The child of God has an inward consciousness of his union with Christ which may be strengthened or depressed by other circumstances. But his consciousness makes him a competent witness for God. Vs. 10.

2. The life of all the saints is a unit; their union is vital, the union of life one with another. Vs. 16.

3. The life of a Christian is invulnerable; it is *in Christ*, and must be destroyed there if any-

where. Vs. 18, "His seed remaineth."

4. Severed from the Son, men may exist, but without life. "He that believeth not the Son hath not life." The life is in Him, and found there, or it is not found at all.

CXC.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever."—Jude 24.

THEME.—God's triple work in saving souls will bring back to Himself a harvest of infinite glory.

I. The soul's costly redemption will bespeak the infinite riches of His grace. He gave Himself for us.

II. The soul's recovery and preservation bespeak the power of His grace, and the strength of His love.

III. The perfecting of the soul, the completeness of its transformation into His own likeness, bespeaks His fidelity to the heavenly state, the holiness of His realm.

REMARKS.

1. How happy for us, that God has determined to gather the harvest of His glory, from His favor bestowed upon His people.

2. By how much the grace of God is magnified in our salvation, by so much should we be

humbled, in view of our sin, from which His grace saves us.

3. How happy for us that we are permitted to pay the indebtedness of our souls to the grace of God in an exercise which is heaven to us; Heaven's joy is praise.

4. God's saving grace is herebv commended to lost souls; all this is pressed upon you in the gospel of Christ.

CXCI.

"And the Lamb is the light thereof."—Revelation xxi: 23.

THEME.—Christ, in the blended union of His sacrificial and divine character, is the glory of heaven.

I. He is at once the source and the model of all moral excellence in the redeemed; divine, sacrificial, the creating God, and the saving Jesus.

II. Christ is the author of the redeemed state. From His Godhead and His sacrifice result both the people and their condition.

III. He is the eternal fountain and the efficient cause of heaven's joy. His attributes, Himself the fountain, the living and constant source of the highest bliss, and rapture that ransomed ones experience. Heaven lives in Christ.

REMARKS.

1. To misconceive of Christ is to miscon-

ceive both of heaven, and of a preparation for a participation in heaven's glory.

2. Christ, the glory of heaven, will make heaven the glory of Christ.

3. A rough passage, a toilsome, burden-bearing journey to such a home may well be endured.

4. Let it never be forgotten that God has established an inseparable connection between the conflicts of earth and the bliss of heaven; and no less certain the connection between a life of carnal pleasure on earth, and of woe in eternity.

CXCII.

"And the Spirit and the Bride say, Come."—Revelation xxii: 17.

THEME.—The gospel provides every needful facility for the sinner's salvation, and removes every obstruction foreign to himself out of the way.

I. The Spirit woos him.

II. The church invites him.

III. All that hear remind and urge him.

IV. Necessity and willingness are the only conditions.

V. A fountain of life awaits him.

REMARKS.

1. An easier scheme of salvation can not be devised. Universalism itself represents no easi-

er way, but less necessity for any way.

2. Such solicitude bespeaks the worth of the soul, and the danger of its position.

3. Mourning sinners may find relief at once. Heaven and earth combine to press a perfect antidote upon their attention.

4. One can scarcely tell which to wonder at most, the condescending kindness of Christ, or the madness of that pride, which rejects the provisions of His grace.

CXCIII.

"The voice of thy brother's blood crieth unto me from the ground."—Genesis iv: 10.

"The blood of sprinkling that speaketh better things than that of Abel."—Heb. xii: 24.

THEME.—The subject of both these texts is the same, it is blood. In both, blood is personified and represented as uttering a voice. Let us listen and learn what these two voices utter, the one crying from the ground, the other speaking from the cross.

I. The blood of Abel, crying from the ground, spoke of death. Death has entered the human family and it has entered every family.

II. The blood of Abel crying from the ground speaks of sin—not only of death, but of murder. Death is no more universal than is sin.

III. That voice speaks also of sorrow. That

first family had sorrow, and so too sorrow is everywhere.

IV. That blood crying from the ground spoke also of retribution. Ah, Cain had dread apprehensions of coming judgment. And all men know there is something to be dreaded in future retribution.

Pass down now the stream of time a few centuries, and see the son of God stretched upon the cross of Calvary. Draw near enough to hear what the blood says, that flows from His sacred body. It may be, sinner, that you have never been near enough to the cross to hear what that blood says. Listen.

I. That blood speaks of life, as the blood of Abel spoke of death.

The guilty, condemned criminal sentenced to death, has a stay of execution for awhile, and he lives yet; so all men condemned to death still live, because the blood of Christ has secured a stay of execution, and thus He is the "Savior of all men." And then life more abundantly is secured through Christ.

II. The blood of Christ speaking from the cross speaks of pardon. It tells of free and full forgiveness.

III. As the blood of Abel speaks of sorrow, the blood of Christ speaking from the cross, tells of peace and joy.

IV. And as the blood of Abel spoke of retribution so the blood of Christ, speaking from the cross, tells of salvation, eternal justification and life, at God's right hand.

REMARKS.

1. Two thoughts I want to add Sinner, you do hear and cannot but hear one or the other of these voices in your very inmost soul and being. You think of one or the other almost constantly.

2. You must eternally think of one or the other of these utterances. Never will the time come that you will not be listening to the one or the other. Death, sin, sorrow, and retribution will forever salute your unhappy, lost spirit, or, life, peace, pardon and salvation will sing their glad notes in your ears, and thrill your ransomed soul throughout all eternity.

CXCIV.

"Let us go forth therefore unto Him without the camp, bearing His reproach."—Hebrews xiii: 13.

THEME.—The reproach of Christ assumed, is the soul's best treasure.

I. He finds in it his humility and conviction by the law. It was assumed for his sake, and as his legal substitute.

II. He finds his justification in it. His title to life in his Savior's death,—that reproach is the basis of his hope and prayer.

III. The inspiration of the Christian life is in it; both as an example, and as a source of motive, the assumption of such a reproach deserves honor.

IV. The life in the disciple that assumes the reproach of Christ, is honored by heaven and earth of God and man.

REMARKS.

1. By all the honor in bearing Christ's reproach there is dishonor in bearing our own. The one is stamped with nobleness of virtue, the other the forced endurance of guilt.

2. It has ever been the study of the sinister, and the terror stricken, how to secure the benefits of Christ, and at the same time to shun His reproach. The offense of the cross is terrible to the carnal heart.

3. Sinner, the sacrifice that saves you is outside of the legal camp, you must go forth to it, or you are lost. Your vindication is in confession, and your life is in death.

CXCV.

"Be not deceived; God is not mocked."—Galatians vi: 7.

THEME.—That a worldly life is safe in view of the retributions of eternity is a fatal delusion.

I. It sets aside the testimony of God, both in nature and grace. It attempts to mock God.

II. It unmans the soul and exposes it to the storms of passion, and the winds of worldly passion.

III. It leads men to treat with a sort of amiable levity the mission and sufferings of Christ. At the best it is the negative of all that leads to heaven.

REMARKS.

1. The deceivers of men should be marked and shunned.

The world: allures—the multitude.

The flesh: conspires—our lusts.

The Devil: argues—"will not die."

When God's Spirit and God's truth undeceive, the danger is averted. But if death or the judgment undeceives, it will be too late. The dreadful harvest will be begun, and must be reaped. Be not deceived.

CXCVI.

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him."—Colossians ii: 6.

THEME.—An evangelical reception of Christ should be carried out in after life.

I. He was received in great self-abasement, so should we walk in Him.

II. He was received confidingly, so should we walk in Him.

III. He was received livingly. Even so should we walk in Him.

IV. He was received obediently. "The Lord," so should we walk in Him.

REMARKS.

1. Such a life will root us, confirm us, enrich us. v. 7.

2. Such a life will shield us against all worldly deceivers. v. 8.

CXCVII.

"And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."—Luke xvi: 26.

THEME.—What is it that constitutes this impassable gulf and will separate forever the wicked from the righteous?

I. One of the essential things constituting this great gulf is the purpose of God. He is pledged to reward the righteous and punish the finally guilty, and has sworn that the one class shall never perish, and the other shall never be saved.

II. Another thing which constitutes a great and fixed gulf, is the eternal rule of rectitude which exists, and exists as the law of all intelligences.

III. The decisions of the judgment day will

constitute an impassable gulf between the different characters judged upon that great day.

IV. Once more. The moral character of the righteous and wicked constitutes an element of this great gulf.

REMARKS.

1. This subject teaches the necessity of a change of heart. Could you, sinner, live with God and be happy, unless either His character were changed to meet yours, or yours changed to meet His? There is no living on Abraham's side of the gulf without Abraham's character, or delighting in the society or employments of Lazarus, without his humble trusting spirit.

CXCVIII.

"For, behold, I bring you good tidings of great joy, which shall be to all people."—Luke ii: 10.

THEME.—The fact of Christ's birth was an event of joyful interest to a lost world.

I. It was a practical pledge of the fulfillment of all that is hopeful in prophecy. Isaiah 7:14.

II. It was the practical and mysterious alliance of God with our nature. Immanuel.

III. It was the practical entrance of God upon His mediatorial, redemptive work.

REMARKS.

1. It was legitimate that such an event

should awake the ire of Satan; but man's hostility is amazing. Thus ever, satanic influence sets men to be his instruments, to oppose man's best good.

2. If angels should so rejoice in this event, how much more the redeemed of God! Christians have reason of perpetual joy, surpassed only by the event of His second coming.

3. These glad tidings are for all people; all people need them. Not angels, but Christians must bring them.

CXCIX.

"Our religion."—Acts xxvi: 5.

THEME.—Every human being has a capacity and also an appetite for worship. "We may travel the world," says Plutarch and find cities without walls, without kings, without wealth, without schools and theatres, but a city without a temple, without worship, without prayers no man ever saw. So all people can say "our religion." We shall use these words to signify that religion of which Jesus Christ is the author and founder.

I. And the first remark I make is, "our religion" furnishes a firm basis for the mind in relation to unseen and eternal things. Men are unsettled and uncertain about the existence of a God, their own future existence, &c. Not so the believer. He never confounds the universe with God. And

then as to the future, all is clear. His confident language is "now we know, &c." "I know whom I have believed."

II. The truth and divinity of our religion are evident from its elevating effects upon mankind; our religion finds men, no matter how sunken and low, and lifts them up to the highest standard of morality, and to purity and fitness for heaven.

III. Our religion is adapted to our wants and circumstances in this life of trials and sufferings. To prepare us for the trials of life, it prewarns us of them, but presents, along with this announcement, a bright picture of the future. It teaches that all things are under a Father's control and shall work together for good to His children.

IV. At the solemn and trying hour when the believer comes to close his eyes upon earthly scenes, "our religion" stands by him with i s cheering voice, draws around the dying bed the glories and bliss of heaven itself, and fills the dying spirit with holy calm and peace.

Bishop Haven said, on his dying bed a few years ago only: "The angels are here. God lifts me up in his arms. I cannot see the river of death, there is no river, it is all light. I am floating away from earth up into heaven. I am gliding away to God."

REMARKS.

1. Sinners, is not this religion worthy of your attention and belief? Do you not need it, in life and in death? In time and eternity? Can you well dispense with it? Can you find a substitute for it? No, you cannot. Accept this Savior; then will you have peaceful lives, happy deaths, and a blissful eternity.

CC.

"But what things were gain to me, those I counted loss for Christ."—Philippians iii: 7.

THEME.—Christ is the soul's permanent wealth for which it is gain to sacrifice every thing else.

I. In illustrating this, I remark negatively. Without Christ, every thing else is of no value, is possessed in vain.

Without Christ, now and forever, that man never had a blessing. Wealth, friends, health, home, mothers, Bible, Christ, honor, not one a blessing to him.

II. Without Christ, all things are possessed at the fearful sacrifice of ourselves. They are so often the very means of cheating the soul out of Christ.

III. In Christ intrinsically the soul has an infinite treasure, an infinite fountain of blessing.

IV. In Christ, too, the soul inherits all things. An heir of God and joint heir with Christ, how rich!

REMARKS.

1. If it be wise to sacrifice everything for Christ, it is certainly fearfully unwise to sacrifice Christ for a few things.

2. The beginning, the middle, and the end of the Christ life is desirable.

3. Come, sinner, share this life with us, realize your poverty without Christ, and then how infinitely rich you will be if you win Christ, as Paul did, and be willing as he was to give up all that is required of you to do, and be made eternally rich in the possession of the soul's permanent wealth, Christ and His salvation.

CCI.

"Beloved, now are we the sons of God."—I John iii:2.

THEME.—Evidences which show that God regards Christians, especially, as His children or sons.

I. He adopts them into His family, and calls them sons.

II. God not only adopts and calls believers sons, but He makes them such by recreating them, and imparting to them His own spirit and temper of mind. Soul of Lazarus.

III. God treats Christians as sons, allows them

to lack no good thing, supplies all their wants.

IV. God also confides in Christians as sons. Trusts the dearest interests of His kingdom to their hands and fidelity.

V. God will reward Christians as sons, not as servants but as sons. "Come inherit the kingdom prepared for you."

REMARKS.

1. If God confides such great interests into our hands and trusts us, let us be faithful to this trust.

2. And if we expect as God's heirs to share in the rich inheritance reserved in heaven, do not let us be covetous of earthly treasure or withhold from Him what His cause demands, but write on all we hold, "consecrated to God."

CCII.

"If thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."—Romans xiii: 4.

THEME.—The divinely sanctioned prerogative of civil law is to protect the community against the injurious.

I. The traffic in intoxicating liquor is obnoxious to the stern, unbending, and uncompromising rebuke of the public.

II. Every place of sale should be regarded and abated as a public nuisance.

REMARKS.

1. By the withdrawal of all support, not merely to the business, but to the man who follows it.

2. By legal process, as other nuisances are abated. Executive power should be as stern as in abating gambling hells, houses of ill-fame, or dues of counterfeiters.

3. Legal enactments should punish the crime as they do the crimes of equal enormity. There are bad men enough to face public rebuke, and to commit and pursue any criminal occupation, no matter how revolting, if they can do it with legal impunity.

4. Community should patiently and cheerfully bear the burdens of the unfortunate. But the enormous taxation of the rum traffic, there is no wisdom or virtue in bearing.

5. The reproach of the liquor traffic cleaves to the community that tolerates it. Virtue demands its suppression.

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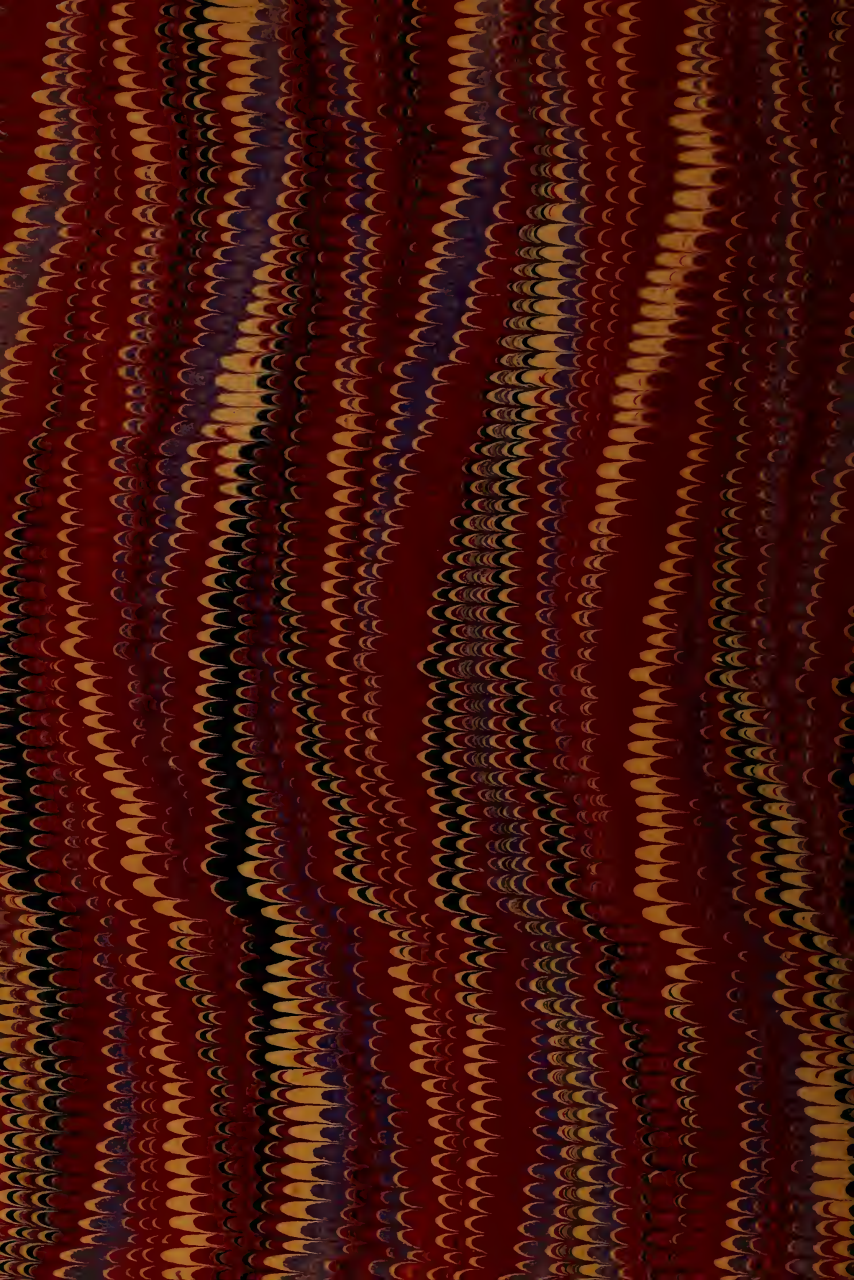

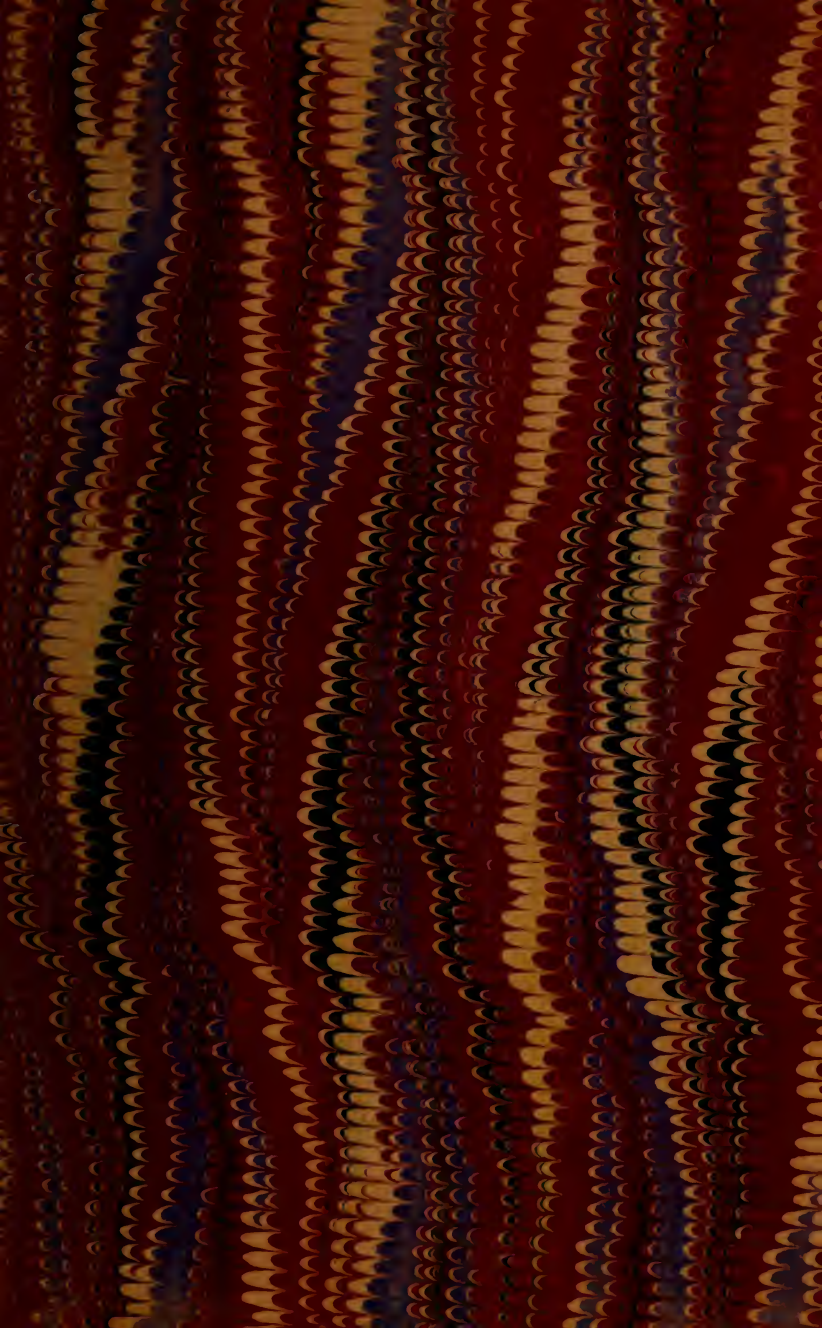

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